

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 24

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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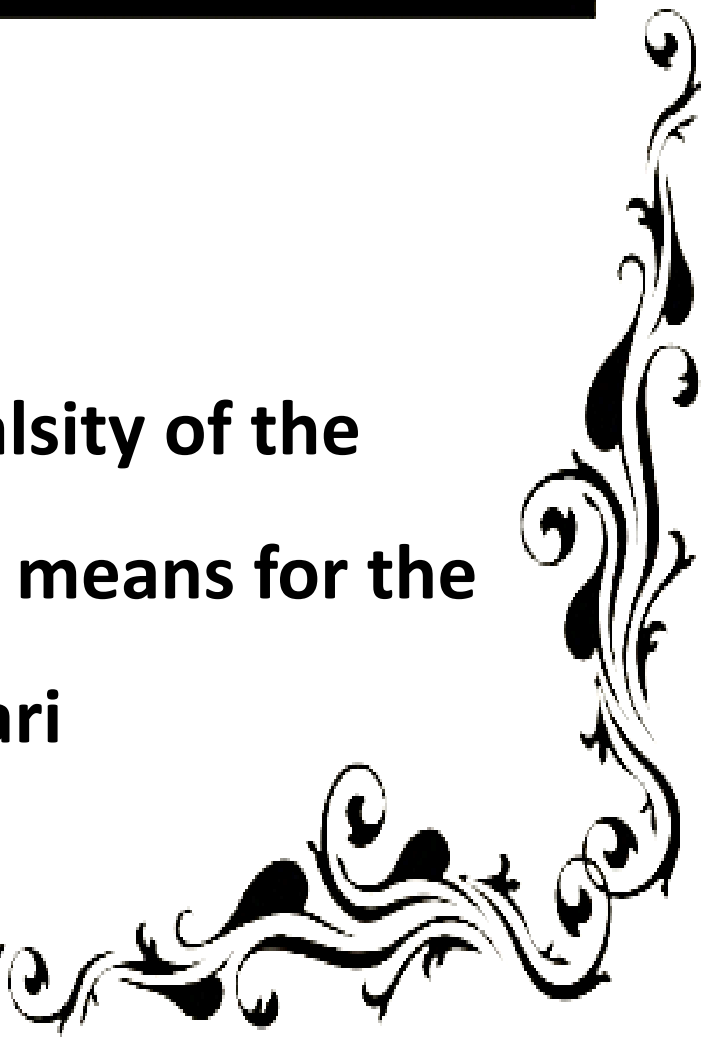
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 342 :

(आ. ३४२-४६०) गुरुवेदान्तादीनां मिथ्यात्वे दृष्टान्तप्रदर्शनम् –

(३४२)संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धानादित्वम्,
तन्निवृत्तिरूपमोक्षोद्देश्यकश्रवणादिसाधनानुष्ठानं च न घटेतेति तर्कदृष्टेस्तृतीयः प्रश्नः

Question :

- In Jagrat, Study Vedanta Shastra, Guru - Outside me
- How they are Pratibhasikam projected by Myself?
- Why they are not Vyavaharika Satyam?

Answer : ND :

- Agruda guru has a Dream
- He wakes up Student in Dream
- Guru dismisses everything in Dream as Mithya

Question :

- If Samsara of Jagrat is short lived like Svapna and is Pratibhasikam

What is the problem?

i) There will be no Anaadi Samsara, beginningless Samsara

ii) Can't talk of Anaadi guru Parampara

iii) In DSV :

- Jagrat = Swapna = Svalpa kala

Tarka Drushtis Questions :

- 1st Question Page 199
 - 2nd Question Page 207
- } Original Text

तर्कदृष्टिः पृच्छति — ईश्वरसृष्टिरनन्तकल्पकालादनादितया प्रवर्तते। तत्र ज्ञानी मुच्यते, अज्ञानी संसरति। यदि जाग्रदपि स्वप्नसमः स्यात् तदा यथा स्वप्नः क्षणम्, मुहूर्तम्, प्रहरकालं वा भवति, तथा संसारोऽपि क्षणम्, मुहूर्तम्, प्रहरकालम्, ततः किञ्चिदधिककालं वा भवितुमर्हति। (१) संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धोऽनादिकालात्प्रवर्तते इति न युज्येत। (२) बन्धनिवृत्तिरूपमोक्षप्राप्तये श्रवणादिसाधनानुष्ठानं च निष्फलं भवेदिति।

Here 3rd Question :

Ishvara Srishti	Swapna
<ul style="list-style-type: none">- Vyavaharikam- Jagrat Prapancha- Existent for Anantha Kalpas- Anaadi Kala- Anaadi Avidya Vasanaya (Chanted during Aavani attam)	<ul style="list-style-type: none">- Short Duration- Jeeva Srishti

- We must Make Vyavaharika, Pratibhasika Bheda
- Our Orientation is Impossible to Break

Kalpa (1 Day of Brahmaji) :

- 800,000 Crore years
- 1 Year = 3 lakh Crores
- Lifespan = 3 Crore Crore years
- Before we study, Vamadeva, Vyasa, Muktas - Appeared and disappeared
- I am one of Jiva Rashi - Who come in Jagrat Prapancha
- I am one of the Ajnani Jivas in this infinite Universe
- If Jagrat, another dream just as Svapna, it will Last for Short period

How Guru Sishya Parampara, long karma Yoga, Upasana Yoga?

- Our Samsara should have to be Short

Gita - Chapter 8 : Anaadi

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṁjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the ‘day’ ; at the coming of ‘night’ they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Present Samsara because of Purva Janma / Srishti...

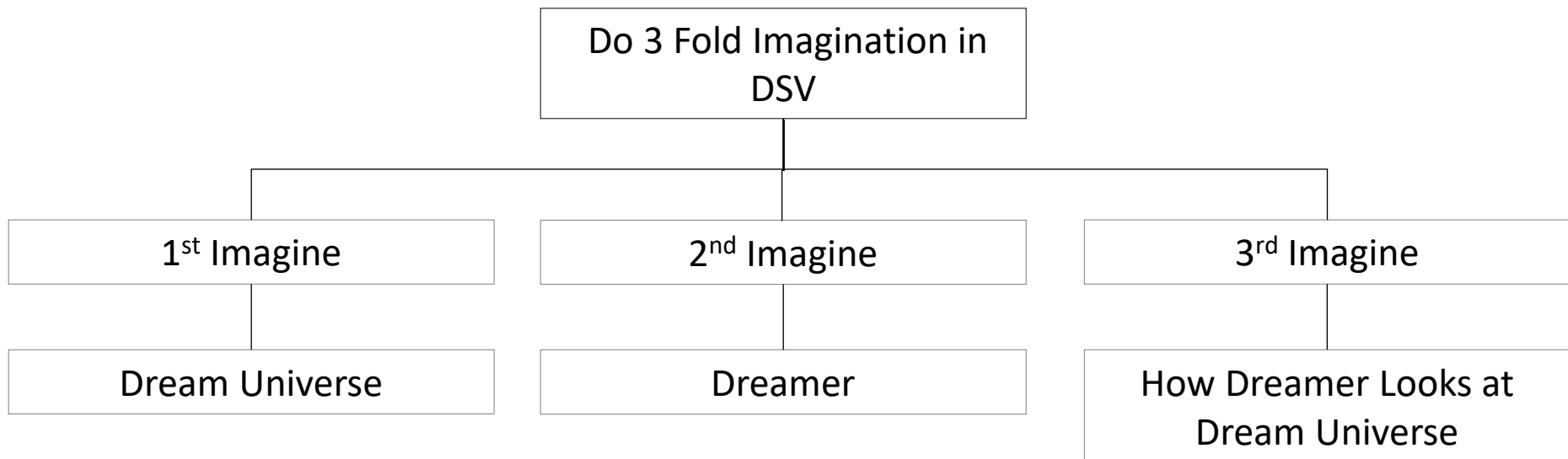
Kala Pravartaha in TSV

DSV :

- Swapna Alpa Kala Jagrat Anaadi Kala
- In Limited time can’t finish tattva Bodah, Moolam, Bashyam class - 40 Years of teaching
- Jagrat can’t be Swapna

ND :

- Blunder - Analysing Swapna from Standpoint of Waker



Dreamer :

- Will Never Say, it is a Dream of Alpa Kala
 - We also can't say Jagrat is Dream in Waking
 - For Dreamer, Dream not Jiva Srishti, it is Ishvara Srishti
- **In Ishvara Srishti, Veda, Guru, Sishya possible in dream**
 - **When dreamer wakes up to Brahman, from Brahman's Standpoint, any Srishti = Kshana matram.**

Ajnani Standpoint	Jnani Standpoint
Karya Karanam Parampara exists	Kshana Matra Projection

- Mind boggling answer of ND
- No Jeevan Mukta - All our Projections, no Parampara...

गुरुरुत्तरमाह — यद्यपि पूर्वोक्तसिद्धान्ते (१) बन्धमोक्षौ गुरुवेदान्ता-दयश्च नाङ्गीक्रियन्ते। (२) किन्तु चैतन्यमेकं नित्यमुक्तमस्ति (३) अविद्या-परिणामश्चैतन्ये नानाविवर्तरूपा भवन्ति। तैर्विवर्तैरात्मस्वरूपस्य न काचिदपि हानिः। (४) आत्मा सदासङ्ग एकरसश्चास्ते। (५) अद्यावधि न कोऽपि मुक्तः। अग्रे च न कोऽपि मुक्तो भविष्यति। जीवन्मुक्तिशास्त्रं तु प्ररोचकोऽर्थवादः। किन्तु चैतन्यं नित्यमुक्तमस्ति। (६) अविद्यायास्तत्परिणामानां च चैतन्येन सह कदाचिदपि सम्बन्धो नास्ति। तस्माद्बन्धः, वेदः, गुरुः, श्रवणादीनि, समाधिः, मोक्षश्चेत्येतेषां प्रतीतिः स्वप्न इवाविद्याजन्यैव। तस्मान्मिथ्यैव सर्वे पदार्थाः। (७) एतेषां बहुकालस्थायित्वमप्यविद्याजन्यमेव। तथापि सिद्धान्तमिममजानतः स्थूलदृष्टेरयं प्रश्न इति।

- Guru replies Tarqa Drishti who is not able to Accept DSV
- Ultimate conclusion of Vedanta only in DSV
- No Bondage, no Moksha, no Guru, Vedanta
- All are Projections of Moola Avidya, Pratibhasika satyam, really not there
- Don't have Objective existence

• **Only One Nitya Mukta ever liberated Consciousness exists.**

Not 2 Chaitanyam

Jeeva Chaitanyam

- Jeeva Srishti
- Pratibhasika
- Avidya

Ishvara Chaitanyam

- Ishvara Srishti
- Vyavaharika
- Maya

DSV :

- **One Nitya Mukta Chaitanyam**
- **Has one Moola Avidya, Non-different from Maya**

In TSV :

- Maya and Avidya are Different

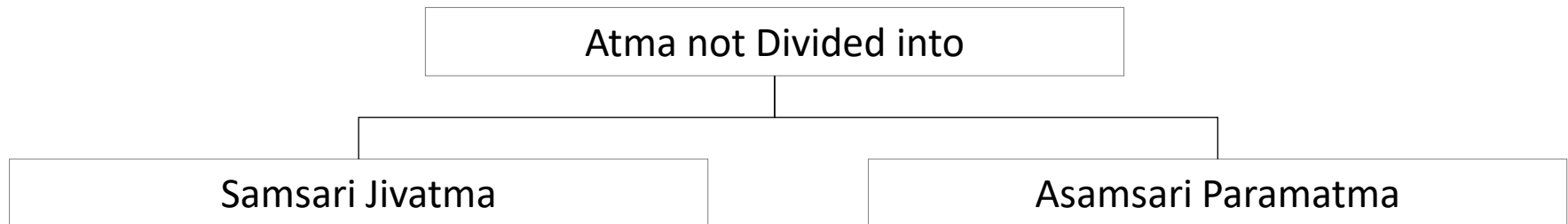
Avidya	Maya
<ul style="list-style-type: none">- Tamah Pradhana- Malina Sattva	<ul style="list-style-type: none">- Sattva Pradhana- Shuddha Sattva

TSV Orientation :

- 2 Chaitanyam, 2 Srishti, Vyavaharikam, Pratibhasikam
- All Mistake, error only one Chaitanyam
- Ishvara Chaitanyam = Jeeva Chaitanyam
- Ishvara Srishti = Jeeva Srishti, only Eka Srishti

In DSV :

- Avidya and Maya are one
- Tattva Drishti
- Avidya Parinama = Maya Binna Avidya Parinama
 - Chaitanyam = vivartana Rupaha (Karanam)
 - One Vivarta Karyam Moola Avidya
 - Can't Produce another Vivarta Karyam
- Hence 2 Srishtis are not Possible
- All are Pratibhasikam Vivarta Karyam only



- No Such Division is possible, can't be caused by Avidya
- There is only one Avidya Division which is seeming
- No dent caused by Avidya
- Chaitanyam can't hit Avidya and get Small Dent

• **No Jivatma Paramatma Bheda.**

TSV :

- There is Paramatma different from me
- Creates Jagrat, Temporarily allowed in TSV

DSV :

- No other person, Paramatma, in DSV

- **Anything other than me is Drishyam**
- **Yatu Drishyam Tatu Achetanam**

- That Paramatma will be Anatma only, Jadam only
- It can't create Jagrat Prapancha

- **All Padarthas are jadam, Mithya**

- We can name it Ishvara

- **It can't create anything that is Chaitanya Vivartam**

- Can't shake this Argument
- TSV = Compromised version according to ND

- **Atma = Sada Asanga, no other Paramatma**

- **That Paramatma only one, my SELF**

- If you are Jivatma, will be insecure if there is another Paramatma
- We want emotional Support called Ishvara

- **Advaita Vedantin has only one self to depend on, no one can Snatch that away**

TSV :

- Vyavaharika Jiva in Vyavaharika jagat, is Vyavaharika Satyam

DSV :

- **No Ishvara, for everything depend on my SELF**
- Ishvara is Snatched away in DSV
- No Past Jagrat Prapancha in which there is Parampara of Jnanis
- **No Past, future only Projections in the Present exist**
- **In the Present, we are Projecting, past, Present, Future and their Continuity.**
- Remove past and future, Present can't be called Present
- Shankara, Gaudapada - Kopi Nasti
- Agree - Future liberated Student, jeevan Mukti in Upanishads = Artha Vada
- **Nitya Mukti is only the teaching**

Revision 288 :

- Atma is Sada Asanga

i) Teacher established DSV and Answered all Questions raised by TSV :

- Tarqa Drishti Did not appreciate the Answer, not convinced
- Question based on Double Standard Treatment of Jagrat and Svapna

Question :

- In Conventional Vedanta Study as Junior Student 6 Anaadis Prapancha, Samsara, Veda, Ishvara, Jiva, relationship.
- From Beginningless time and Existed.

- Jiva Isho Vishudhi Chit, Jiva Ishvaro Bhida, Avida Satchito Yoga Shadarsamanam Anaadaya...
- Anaada Padarthas
- Jiva Acquires spiritual Punyam Gradually, in Several janmas

Gita :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsaṁsiddhaḥ
tato yāti parāṁ gatim ||6-45||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- With Punyam alone, come to Vedanta, Karma Yoga, Upasana Yoga, Sravanam.

Tarqa Drishtis Question :

- How Jagrat Similar to few Minutes of Svapna which is temporary
- Guru Repeats DSV
- You are looking at dream from Standpoint of waker
- Imagine - Dream with respect to dreamer

Dreamer will Say :

- World not my projection
- There is Ishvara, Jiva in Dream world as Anaadi
- Jiva has Sanchita

Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

• Can't talk of beginning or end of this world

- From Wakers angle, waking world is beginningless projection of Moola Avidya
- Because of Sthula Drishti, has Double Standard
- DSV not Appreciated
- Guru changes method of Teaching.

- Conducts Vedanta course in Swapna
- Atma Sada Asanga Eka Rasaha Aste Always
- No Past, future
- Past is Minds Projection in Present
- Future is Minds Projection in Present
- If you remove past, Future, Present Name is Meaningless, “Sada” Meaningful
- It is continues projection of Moola Avidya

Shankara Some Say :

- 8th Century AD
- 5th Century BC
- AD, BC Projected now by Moola Avidya
- In Past no liberated Person, in future no liberated person
- No Jeevan Mukti, Videha Mukti
- This is Artha Vada at TSV Level

TSV :

- Stepping stone for Junior Student
- Purpose of Artha Vada is to Create interest and attract students to Vedanta.

Fact :

- **Nitya Mukta Chaitanyam Asti.**

१. अत्रायमभिप्रायः — अस्मिन् दृष्टिसृष्टिवादे “ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत्। अहं ब्रह्मास्मीति” (बृ. १.४.१०) इत्यादिश्रुत्या, “ब्रह्मैव स्वाविद्यया संसरति स्वविद्यया मुच्यते च” इति बृहदारण्यकभाष्यात्,

Message of DSV : Brihadaranyaka Upanishad : Purusha Vidha Bramanam

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- One Brahma
- One Moola Avidya
- One Ajnani Jiva
- Brahman alone appears as Jiva Because of Brahman's own Avidya, Maya
 - Eka Jiva
 - Brahman
 - Alone gets knowledge and gets Liberated

Vartika Vakyam :

- Vyadha Sunoho... Vritti Bavo Vyadha Bhava Nivartate...
- Based on story Similar to 10th Man.

व्याधसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते ।

Shankara gives this example in Brihadaranyaka Upanishad : Commentary :

Story :

- Prince Baby taken to forest Due to Revolution in Kingdom
- King dies in Revolution
- Prince grows up as a hunters son in forest
- Has Birth mark, brought Back to kingdom as a King

By Knowledge :

- Vyadha Putra, Hunters son, realizes I am the King
- Tat Tvam Asi you are not Hunter but a King
- Vyadha Son = Adhyastham
- Raja Putratvam is understood by Sheer Knowledge, Vyadha Bhava Vartate...

- **Jiva grows in the Body as a Jiva**

Realizes :

- Braheiva Idam Agre Asit...
- All Bhedas Dropped in a Flash! For Ajnani Jiva through Mahavakya Jiva Bhava goes
- Brahma Bhava comes.

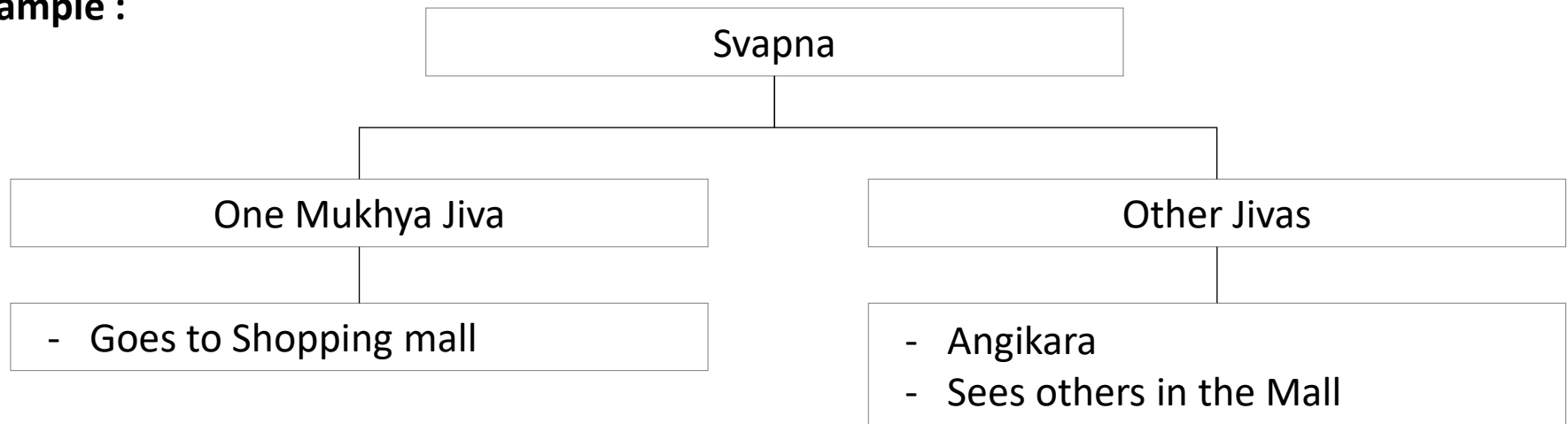
Vartika Reveals :

- By my own Avidya, I am Appearing as Jiva

DSV :

- Many Jivas Non-existent
- Only one Jiva called “Eka Jiva Vada”
- No Jiva got Liberation in past or will get in Future
- Many Jivas is Projection of Myself only
- Other Jiva, Guru, not accepted, no Angikara.

Example :



When I wake-up from Jivahood, other Jivas Resolve into me :

- I am Liberated, wake-up, I dismiss all Jivas in Dream
- Waking up as Turiyam, Brahman, I drop waker, Dreamer, Sleeper

DSV :

- Does not accept other Jivas and Jeevan Mukti, Videha Mukti
- Nitya Mukti alone is truth
 - I Mukhya Jiva
 - Dreaming, Waking, Sleeping
 - Wakes up to Brahmanhood
 - Other Jivas are Abhasas
 - Reflections, seeming Jivas, not really there
 - Pratibhasikam
- Guru, Shishya, Puja, Bhakti, Japa, Mananam, all projections like in dream, Moola Avidya, maya Shakti.
- **Mithya = Pratibhasika Satyam for Dreamer in Dream, dream is very Real.**
- Dream not dream only as Waker
- Creator becomes Guru, Shishya, Shastra...

Advaita Makaranda :

उपशान्तजगज्जीवि-
शिष्याचार्येश्वरभ्रमम् ।
स्वतः सिद्धमनाद्यन्तं
परिपूर्णमहं महः ॥ २७ ॥

upashānta jagajjīva
sishyāchāryēshwara bhramam ।
swatah siddha manādyantam
paripūrna maham mahaha ॥ 27 ॥

That effulgent Consciousness am I, which is self-established, all-full, without beginning and end and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [Verse 27]

Misconceptions

Jiva - Jagat - Sishya

Acharya Ishvara

- Sarvam Upashantam Bramaha...
- Sadasiti Gira Laksham paripurna Aham Manaha
- **I alone was, will be Brahman**
- Sarvam Pratibhasikam, Paramartikam Basate

Moolam :

- **Avidya has no Connection with Chaitanyam**
- **Avidya is located in Chaitanyam**

Why No Connection?

Moola Avidya	Chaitanyam
Pratibhasikam	Paramartika

- Have no Connection because they are 2 Orders of Reality.

Example :

- Waker - Dreamer
- Sleeper - Turiyam
- Avidya is located but not Connected

Example :

- Movie Located in TV Screen but not connected

Example :

- All Objects located in Space but not connected
- Anatma Located, not connected, different order

- **Kadachit Sambandha Nasti Moola Avidya Does not Keep Quiet.**

2 Modification of Moola Avidya

According to Anirvachania Khyati

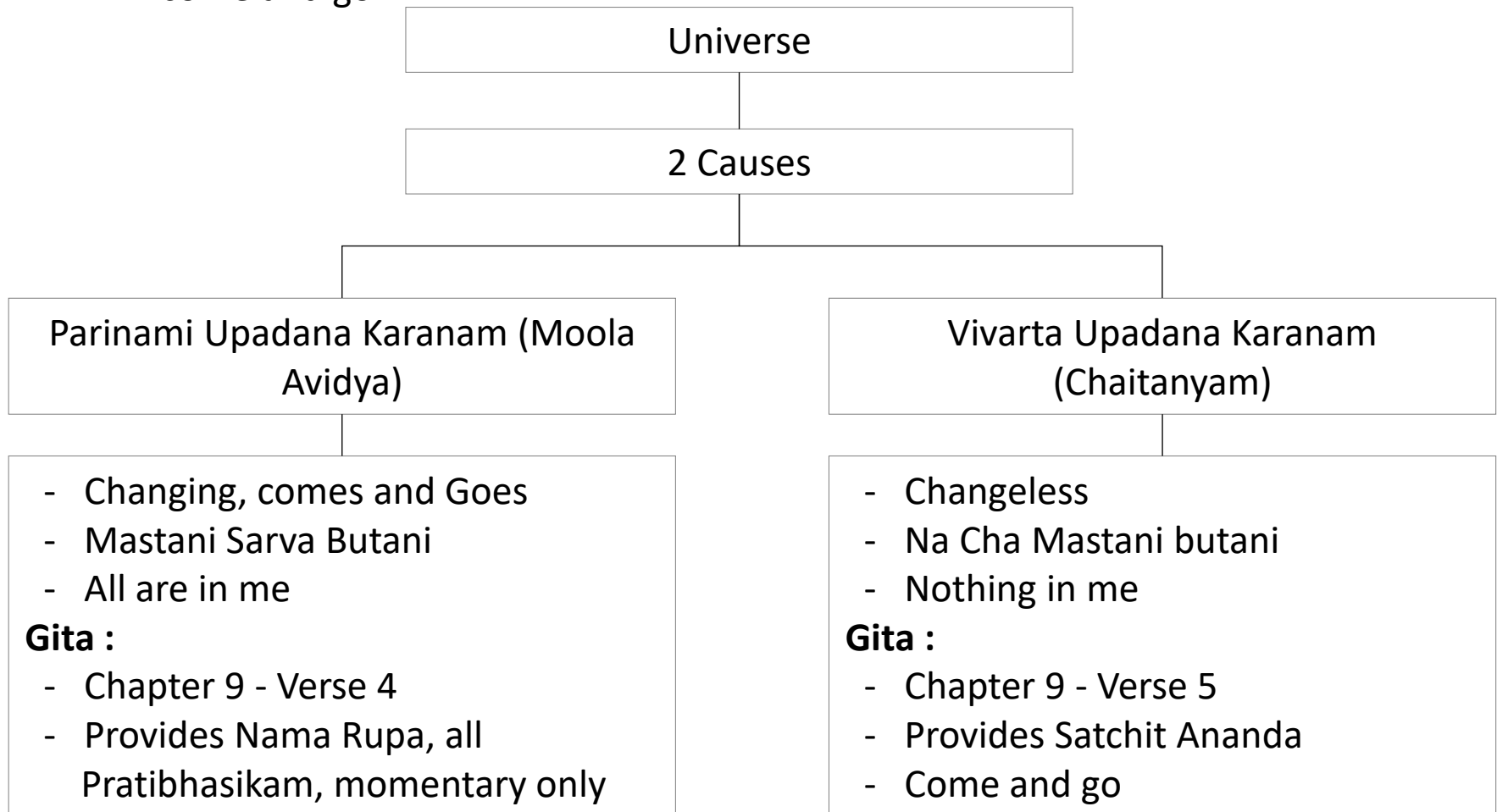
Jnana Adhyasa

- Wakers and Dreamers Mind

Artha Adhyasa

- Projects
- Wakers and Dreamer Universe

- All 4 Appear and Disappear Momentarily, appear As though continuous in each State
- Both Artha and Jnana Adhyasa is called Parinama Upadana Karanam
- All come and go



- No Sambandha with Chaitanyam
- Moola Avidya transforms into 2 Minds (Jnana) and 2 Worlds (Artha)

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Job of Chaitanyam :

- By its Mere Presence it provides 3 things to Mind and world.

Not :

i) Sattva / Rajas / Tamas

ii) Vritti - Vyapti - Phala Vyapti :

- Put sat chit Ananda to Jagrat and Swapna Prapancha, but it does not have Sambandha like TV screen.
- Adhishtana - Adhyasa Sambandha
- Anirvachaniya Sambandha therefore Badaha
- Bandah = Avidya Jayatvat

• Production of avidya = Pratibhasikam not Vyavaharikam

- Hence ND negates Vyavaharikam
- Avidya = Pratibhasikam

DSV :

- Maya and Avidya synonyms
- Jagrat and Swapna = Pratibhasika, Momentary
- Guru, Veda, Jiva, Ishvara, Jagat - Pratibhasikam, appear and gone

○ Sravanam / Mananam / Nididhyasanam

○ Samadhi , Moksha, Bandaha

Prathibhasikam

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Pratiti = Appearance like Dream
- Avidya janya, Tasmāt Mithya Eva, Eka Vīda Mithya Eva
- No Subdivision in Mithya
- No Continuity in Jagrat and Svapna
- Both Advīda Janyam, our Projection

Svapna	Jagrat
Continuous for Dreamer not Waker	Continuous for Waker not Dreamer

- Yadyapi connect with Thatapi

This is DSV :

- In spite of this Teaching, Junior Student - One who can't get out of Double Standards problem is called Sthula Drishti Vada
- Siddhanta = DSV Vada
- Ajnataha can never appreciate DSV
- For Such a Junior Student repeatedly this Question will Arise

Wakers world	Dreamers World
Continuous	temporary

- Since Student is not able to change from TSV to DSV, Guru comes down from DSV to TSV.
- Presents Vedanta course as though happening in the Dream of a Person.
- DSV = Uttama Adhikara 4th Chapter
- Tarqa Drishti - Following dream teaching
- Supporting Logic understand TSV in dream and wake-up
- After waking up, comes to DSV
- DSV completely over
- Fresh course in Mind of Person called Agrudha Deva
- Vedanta for Tarqa Drishti.

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं
प्रति गुरोरुत्तरम् –

- Tarqa Drishti - 3rd Level of Student, not Mandah, Madhyama Adhikari
- If No Sadhana Chatushtaya Sampatti, one gets Karma Yoga, Upasana Yoga

Madhyama	Mandah
Upasana Yoga	Karma Yoga

- Here Tarqa Drishti has Sadhana Chatushtaya Sampatti
- Relies upon intellect and Veda

In Vedanta : Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?

[1 - 2 - 9]

- Vedanta can't be understood by Merely relying on logic or Modern Science.
- Intellectual - Sankhya, Yoga, Nyaya, Veiseshika, Rely Predominantly on buddhi.
- All Vedika, accept Veda not as primary

Tarqa	Veda
Primary	Secondary

- Relative Importance
- Sankhya Veiseshika, Yoga accept world and Brahman as real, Dvaitam has limitation of Reasoning.

• **Here not Mandah or Madhyama Adhikari but has Tarqa as Obstacle for Jnanam.**

- Logic beyond limit is an obstacle for Moksha.

Sadhana Chatushtaya Sampatti :

- Sraddha included to indicate Veda is Primary Pramanam
- Don't use reason for the Ultimate truth
- Veda is Valid independent Pramanam.
- Use Tarqa for Support

Reason - Logic - Tarqa

For Understanding message of Veda

Not to arrive at teaching of Shastra

- Message can be extracted from the Veda by Reasoning
- If you don't understand the Message you come under Tarqa Drishti.
- Don't require karma Yoga / Upasana Yoga
- Require intellect to understand Limitation of intellect
- Know Veda is primary Pramanam
- Tarqa Drishti not Mandah Adhikari

- **Here intellectual is Tattva Drishti, who wants to prove Vedanta through Reasoning.**
- **Adruda Deva fictitious Person**
- **Ichha Rahita Atma Deva.**

१. गृधा नामेच्छा । सा च सर्वदोषाणामुपलक्षणम् । गृधारहितोऽगृधः । देवः = स्वप्रकाशचैतन्यम् । अगृधश्चासौ देवश्चागृधदेवः । तथा च अविद्यातत्प्रयुक्तरागादिरूपसर्वमलशून्यशुद्धचैतन्यमगृधदेवशब्दस्य गूढोऽर्थः ।

- Grudha = Desire represents Samsara problems Kama, Krodha, Lobha, Moha, Madah, Matsarya, Kartrutvam, Bokhtrutvam, Sanchita, Agami, Prarabda, Sukham, Dukham...

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Sarva Dosha Upalabdham
- Agrudha = One who is free from Samsara
= Kama Rahita, Literal meaning

- Devaha = Sva Prakasha Chaitanyam
- Agrudha Deva = Nitya Mukta Atma
= Real name of every Jiva
= Suddha Chaitanyam
= Sarva Mala Shunyam

- Free from all impurities
- Raaga - Dvesha, Kama, Krodha, Samsara
- All are caused by Avidya
- Agrudha Deva = imaginary
- Jiva who is going to dream a Vedanta course under Agrudha Deva
- This teaching is for Tarqa Drishti.

Topic 343 (Revision 289) :

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् –

- Transition portion of 6th Chapter DSV Over
- Tarqa Drishti Does not accept DSV
- Fresh Vedanta course introduced

Uniqueness :

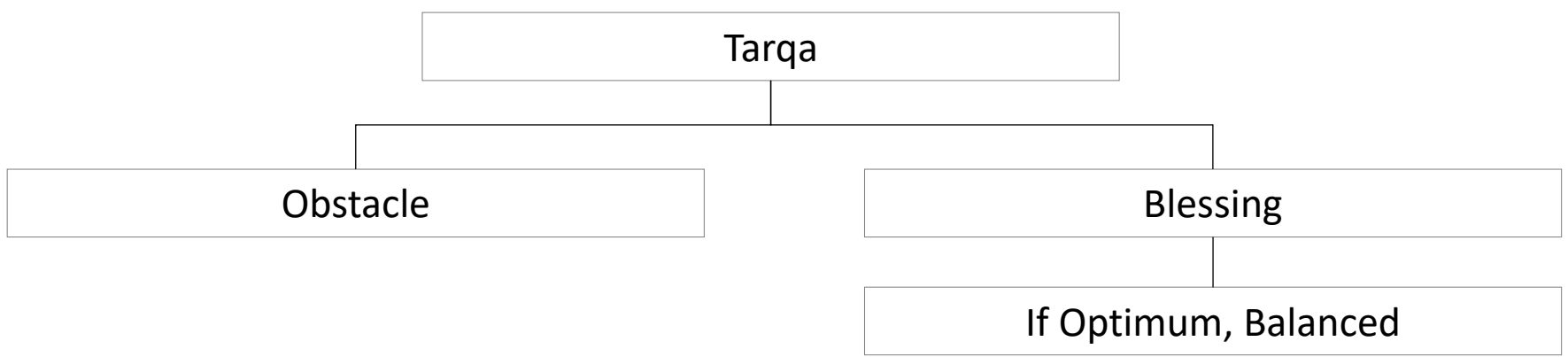
- Course in Dream of a Person
- Agruda Deva - Dreams

Agruda :

Asamsari	Nitya Mukta
Negatively	Positively

- Deva = Dhiyate, Svayam Prakasha
= Chaitanyam
- Student = Tarqa Drishti = Good, Purva Paksha knows Yoga / Nyaya / Veiseshika, Mimamsa, Tarqa, intellectual Student.

4 th Chapter	5 th Chapter	6 th Chapter
Uttama	Madhyama	Tarqa, Obstacle



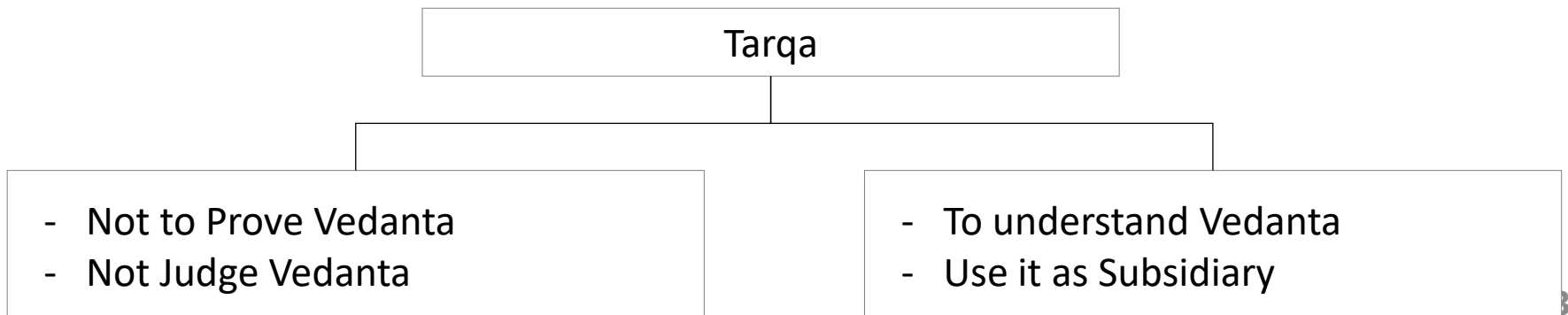
- Shankara Shankara Bashya Vimarsha by Ramaraya Kavi

Svetasvatara Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

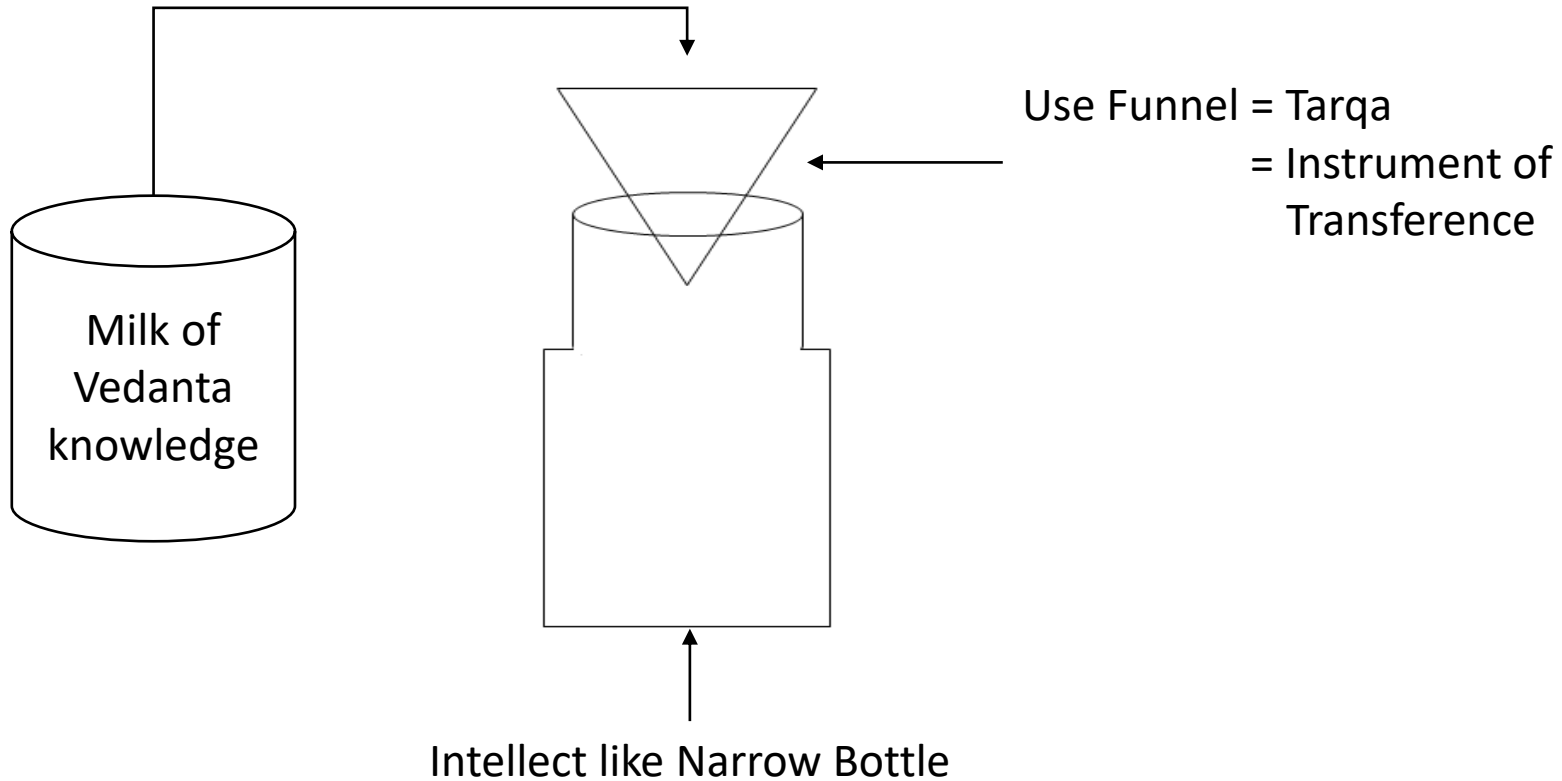
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[1 - 2 - 9]



Example :

- To pour Milk from a big container in a Slim Bottle



- Funnel can't give Jnanam
- Sushka Tarka

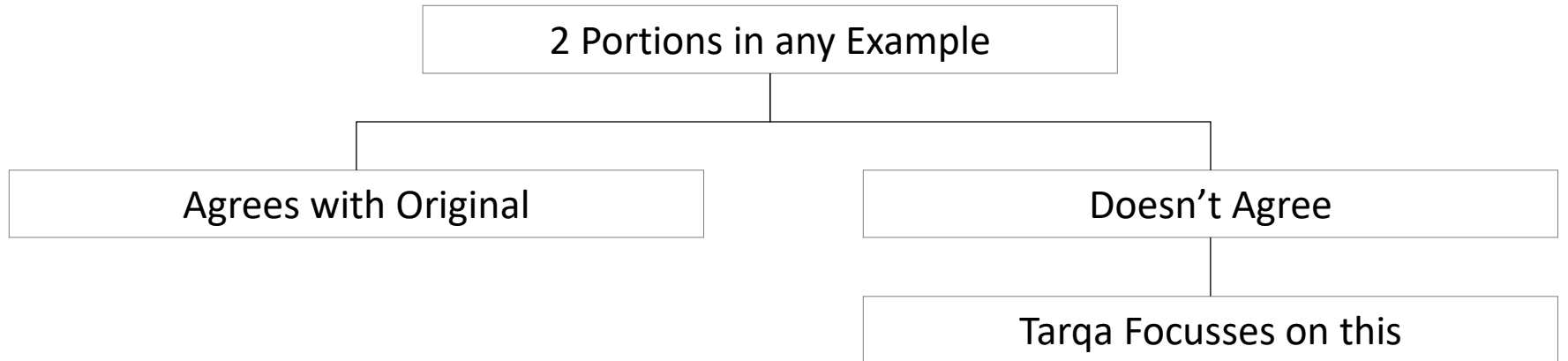
Sadhana Panchakam :

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥३॥

*vākṡārthaśca vicāryatām śrutiśiraḥpakṣaḥ samāśriyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām,
brahmāsmīti vibhāvayatāmaharahargarvaḥ parityajyatām
dehe'haṁmatirujjhyatām budhajanairvādaḥ parityajyatām. (3)*

Reflect ever upon the meaning of the commandments of the Upanisads and take refuge in the truth of Brahman as given in Upanisads. Avoid perverse arguments but follow the discriminative rationale of the sruti. Always be absorbed in the attitude (bhava) – “I am Brahman”. Renounce pride. Give up the delusory misconception, “I am the body”. Give up totally the tendency to argue with wise men. [Verse 3]

- Dush Tarqa = Wrong Tarqa, using Tarqa to Prove Vedanta



Example :

- Waking Unreal Like dream
- Dream is Projection of Waking
- Waking is real, therefore Dream real

Brahma Sutra - warning in 2 Sutras :

तर्काप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah | 11 |

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [II – 1 – 11]

i) Tarqa Apratishtanam :

- With Logic you can never be Convinced of Vedanta

Brahma Sutra :

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥१७॥

Aparigrahacchatyantamanapeksha ॥.2.17

And because (the atomic theory) is not accepted (by authoritative sages like Manu and others) it is to be totally rejected.[2 – 2 – 17]

ii) Tarqasya Atyantam Anapeksha :

- Sankhya - Nyaya - Depend on Logic
- Sankhya More useful than Nyaya

- Limited intellectualism ok too much is useless
- Dwell upon teaching... Guru can't convince Sishya

ND :

- Trying to Convince Tarquika
- Agruda Deva learnt Vedanta in dream and realized, Tattva Drushti taught to get up from dream and realize.

Understand : Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

• Jagrat not Ishvara Srishti but my own dream

- Vedanta wakes you up from TSV to DSV
- On waking up to DSV, understood Jagrat as 2nd Dream
- End of 6th Chapter - Students will wake up ND's hope
- Gatha Prashna = Final question of Tarqa Drishti

Topic 223 :

- Is Based on double standards Blunder of Tarqa Drishti.

Jagrat :

- Anaadi, Ishvara, Veda, Guru Sishya Parampara Anaadi
- I am born, individual in Anaadi Prapancha

How Prapancha my dream?

- Final question of Tarqa Drishti

Answer :



Dreamer will say :

- I experience Anaadi Jagrat Prapancha
- For dreamer, dream world Anaadi but still it is dream
- Similarly for waker, waker's universe appears Anaadi, but it is my own dream

Next Topic :

- Shishya experiencing Guru - Vedantic teaching
- They are projections of sishya

- In Swapna place, Agruda deva projects Guru, Veda and teaching
- Agruda's Swapna = Example

हे सोम्य, यथा निद्रादोषात्स्वप्ने अध्यापकोऽध्ययनम्, वेदशास्त्रपुराणधर्मशास्त्राणि, अध्येता, कर्म, तत्फलं चेत्यादिकं प्रतीयते। तेषु सर्वेषु पदार्थेषु सत्यत्वभ्रान्तिश्चोपजायते। तथापि स्वप्ने सर्वे पदार्था मिथ्यैव भवन्ति। तथा जाग्रत्यपि सर्वे पदार्था मिथ्यैव । तेषु सत्यत्वप्रतीतिर्भ्रम एव। अहं तव गुरुत्वेन प्रतीतः सन् बन्धनिवर्तकवेदान्तोपदेशं करोमीति यत् तदपि तव मिथ्याप्रतीतिरेव।

Soumya :

- Shows Guru not irritated with Student, oh Dear Student...

During Sleep - ignorance, you can have Swapna

- Following Swapna of teaching also Possible
- I dream Classroom, Teacher, teaching, Veda, Shastra, Karma, Karma Phalam, all can happen in Dream

Once I enter dream as Dream perceiver, it is no more unreal Mithya

- For a Dreamer, dream not a Dream
- For a waker, waking not a dream
- Dreamer, waker, Swears it as Satyam but from wakers Standpoint Dream, Bramaha
- From Turiyams Superwaker Standpoint, waking, Bramaha
- Present Jagrat = Mithya

In Class in Turiyam, unidentified with Waking State, After Class, go back to dream.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [1 - 3 - 14]

Guru says wake up :

- Daily take previous Jagrat as a dream
- Shishya sleeps again
- Satyatva Pratiti = Bramaha Eva
- Guru = one of projections of moola avidya

• I am appearing as your guru in your dream, giving Vedanta Upadesha

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः

पिता नैव मे नैव माता न जन्म ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्यः

चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah

Pita Naiva Me Naiva Mata Na Janma

Na Bandhur Na Mitram Gurur Naiva Shishyah

Chidananda Rupa Shivoham Shivoham

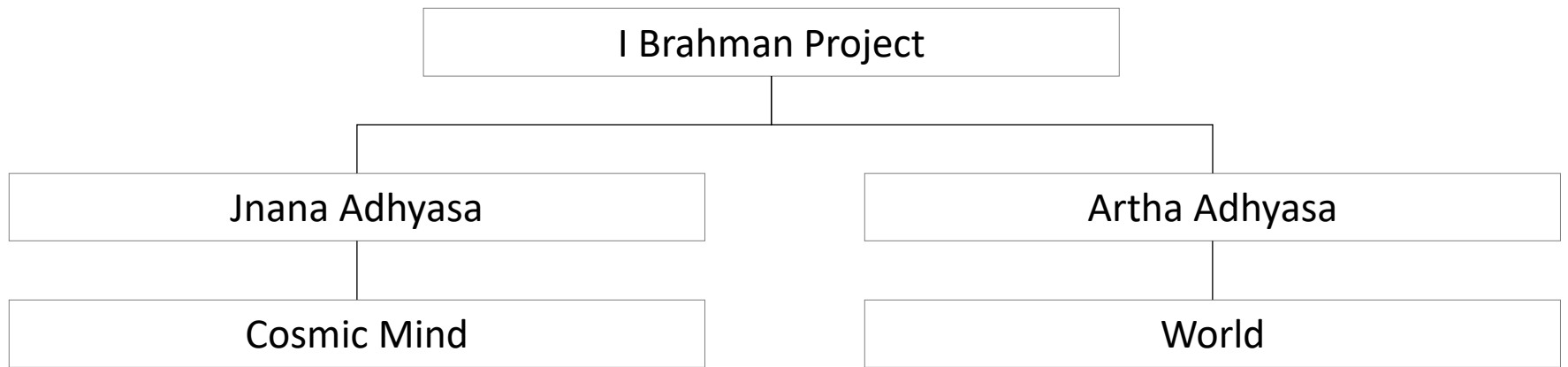
I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

Question :

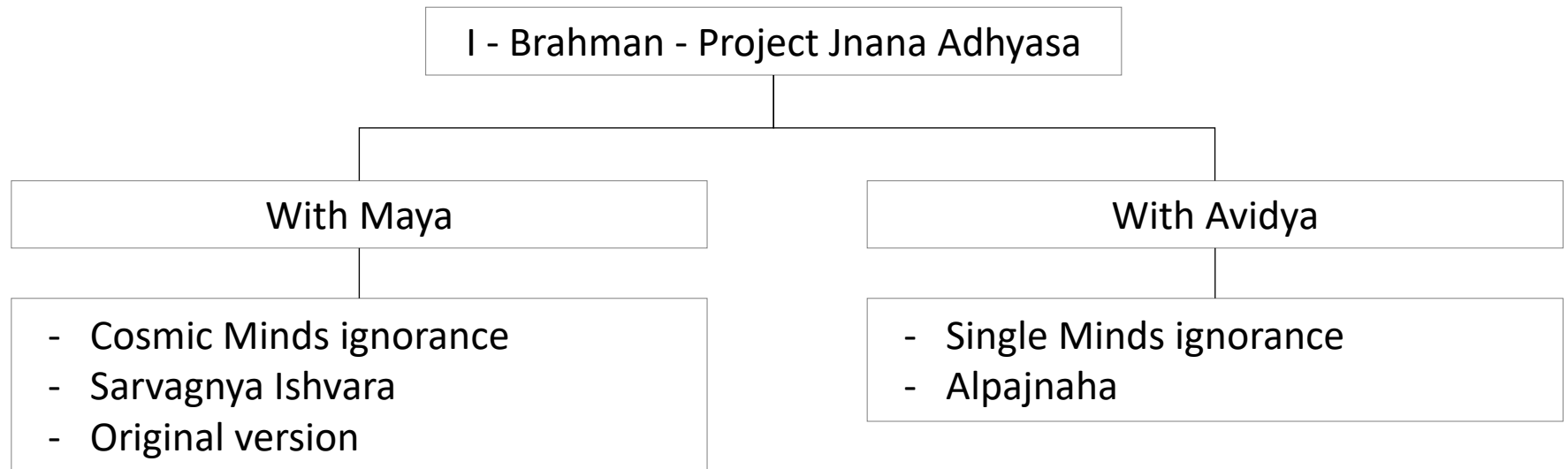
- How I project Vedanta
- When I don't know Vedanta?

In DSV :

- World not Mental projection
- Dream not mental Projection
- It is Projection of Moola Avidya
- I don't know Vedanta is w.r.t Mind
- If world is Mental Projection, Mind can be ignorant, Mind can't Project.
- Jagrat, Swapna is Projection of Moola Avidya = Maya, Shakti
- In Maya, Guru, Veda is there
- I Brahman with Moola Avidya Power, Maya Shakti which contains Vedanta, project Prapancha, Project Guru, Shishya, Vedanta, Class not mental projection.
- I Brahman with my Maya is Projecting all this.
- Maya has Vedanta Shastram in it



- I Identify with a Single Mind, become Alpajnyaha



- In Deep Sleep I am Ishvara Only.

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- In Deep Sleep, Jnana Adhyasa Resolved, world - Artha Adhyasa resolved into Moola Avidya, Maya
- I - Waker am with Maya Sarvagya Ishvara in 3rd Pada

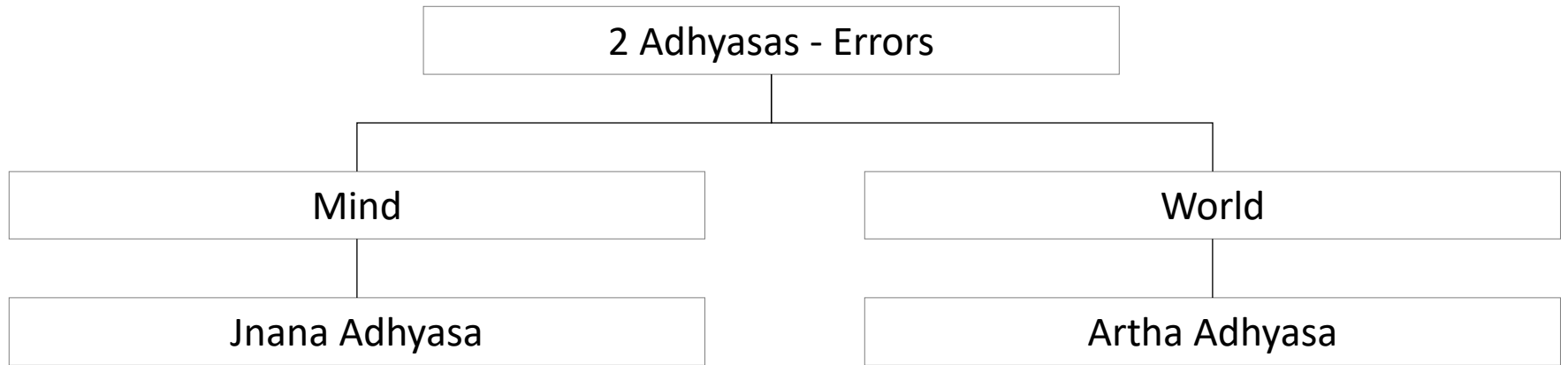
DSV :

- I can Project Vedanta Shastra
- I Guru am your Projection, teaching also your Projection

यथा अगृधदेवस्य स्वप्ने मिथ्याप्रतीतिविषया
गुरुवेदान्तादयोऽनिर्वचनीयतयोत्पन्नास्तथैव तव प्रतीतौ अहं मदुपदेशादिकं च सर्वं
वस्तु मिथ्यैवा- निर्वचनीयतया प्रतिभाति।

- After introduction of Agruda Deva, will introduce dream and Vedanta course
- Dream of Agruda Deva discussed Elaborately.

- Agruda Deva Projects Guru, Vedanta, Anirvachania Khyati.



- **Both Simultaneously projected by Maya Shakti, Moola Avidya belonging to Brahman**

- Both Jagrat and Swapna Prapancha Anirvachaniya Utpanna

Guru :

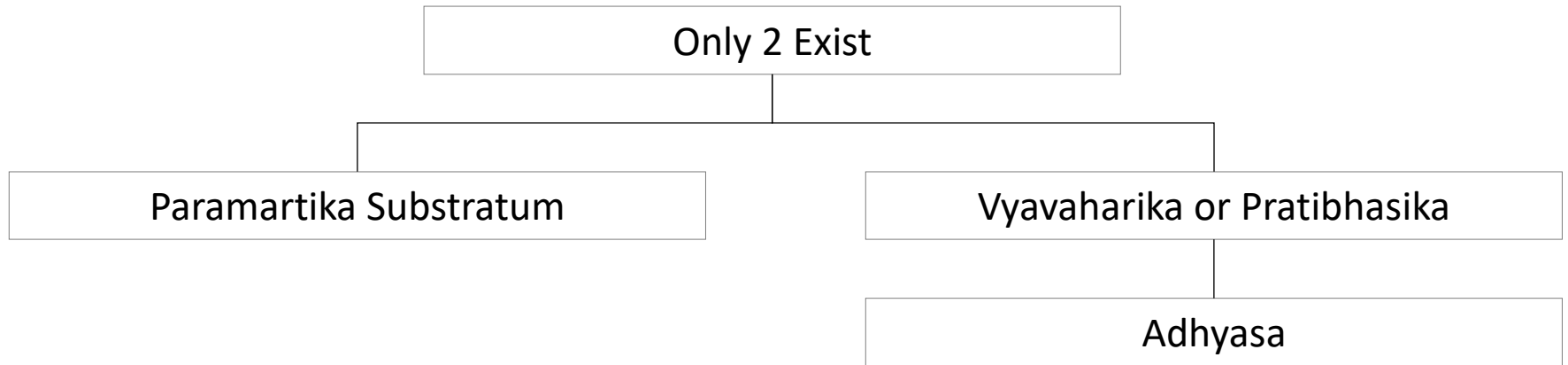
- You Sishya have projected the world
- I am one of your Projections
- In your Projection I exist
- My Vichara Sagara Class, Sarvam Vastu Mithya, Anirvachania, Pratibhasika
- No Vyavaharika Pratibhasika Differences
- In DSV, no Vyavaharika Jagrat = Swapna = Pratibhasikam

Swamiji's Compromise :

- If you feel uncomfortable to Say Jagrat = Pratibhasikam, allowed to say Vyavaharikam

Svapna also treat as Vyavaharikam Logic :

- For Dreamer, Dream is Vyavaharikam in Dream
- You Assess this Prapancha Observer as Waker
- Assess dream world also as Observer of Dream
- Then both Vyavaharikam = Drishti Srishti Vada



- Another Prakriya by Swamiji
- When you Soak in Vedanta for 40 Years, can create Own Prakriya.

Topic 344 to 460 :

(आ. ३४४-४६०) अगृधदेवस्य स्वप्नः —
(३४४) अगृधदेवस्य स्वप्नदर्शनम् —

- Agrudevas Svapna
- Vedanta Course in long dream
- Rest of 6th Chapter, Svapna Class.
- Topic 344 to 465 (Page 318, We are in Page 225)

460 - Heading :

- Svapna Agrudasya Samapti
- End of dream text of Vedanta
- 1st Topic = Entering dream.

Topic 344 :

अगृधदेवस्यैवं स्वप्नः समभवत् – अगृधनामा कश्चन देवः स्वयमनादिकालनिद्रां कुर्वाण इव स्वप्नम् अपश्यत् । तस्मिन् स्वप्ने तस्य पुरुषस्यैवं प्रतीतिरभवत् –

(१)अहं चण्डालोऽस्मि,(२) महादुःखी भवामि, (३)
अस्थिमञ्जारुधिरत्वङ्मांसमेदोवीर्यरूपसप्तधातुभिर्मे मुखं पूरितमस्ति, (४) महाघोरे
भयङ्करे व्याघ्रगजादिसङ्कुले महारण्ये इतस्ततः परिभ्रमामि; इति ।

- Vasudeva Brahmendra Saraswathi - Sanskrit version
- Svapna happened in this manner

- **Anaadi kala Nidra - Entered dream**
- **Dream projected in sleep, looks at world as Anaadi**

- Anaadi kala Nidra is sleep
- Dream world not created by me

There is a creator :

- Imagines Paroksha Ishvara it is none other than I Alone when I wake up
- Sarvasya, Sarvashaktiman

- **Until I can comfortably claim I am Ishvara, I have not woken up**

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This should become a Reality for me not lip service

Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ द्मि ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।
ahamannamahamannamahamannam ।
ahamannādo'''hamannādo'''hamannādaḥ ।
ahaṁ ślokakṛdahaṁ ślokakṛdahaṁ ślokakṛt ।
ahamasmi prathamajā ṛtāāāsyā ।
pūrvaṁ devebhyo'mṛtasya nāāābhāyi ।
yo mā dadāti sa ideva māāāvāḥ ।
ahamannamannamadantamāāādmi ।
ahaṁ viśvaṁ bhuvanamabhyabhavāāām ।
suvarna jyotīḥ ya evaṁ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- When I claim I am Ishvara, intellect should not feel Discomfort.

Visishta Advaitin Complain :

- Arrogant Advaitin Claims I am Ishvara
- Narakam for Advaitins

Gita - Chapter 16 :

आढ्योऽभिजनवानस्मि
कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

āḍhyō'bhijanavānasmi
kō'nyōsti sadṛśō mayā |
yakṣyē dāsyāmi mōdiṣya
ityajñānavimōhitāḥ || 16 - 15 ||

“ I am rich and well-born; who else is equal to me?” - ‘I will give (alms, money), I will rejoice’.
Thus are they deluded by ignorance. [Chapter 16 - Verse 15]

- Asura like Hiranyakashyapu Claim I am Ishvara
- Whoever claims I am Ishvara is Asura

Gita - Chapter 16 :

त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः
तस्मादेतत्त्रयं त्यजेत् ॥१६-२१॥

trividhaṃ narakasyēdaṃ
dvāraṃ nāśanamātmanaḥ |
kāmaḥ krōdhastathā lōbhah
tasmādētattrayaṃ tyajēt || 16 - 21 ||

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

- Advaitin will go to eternal Hell if he claims to be Ishvara.

Our Reply :

- Big Smile
- Pravanas

(३४४) अगृधदेवस्य स्वप्नदर्शनम् —

- Agrudeva goes to Swapna, gets teaching from Guru in Swapna.

Teaching :

- Just as Agrudeva has Pratibhasika teaching in Swapna, now in Jagrat also you can have Pratibhasika teaching like in Dream.
- In Jagrat Swapna, you can wake-up and get moksha
- Jagrat also Pratibhasikam only
- Real Vedanta course for Tarqa Drishti Starts in Topic 344, goes till Topic 463

Topic 344 :

- Entry into Swapna for Dreamer, Dream is beginningless, Anaadi
- Dream has no beginning
- Aham Chandala, low Caste human being
- W.r.t Brahma Bhava, Jeeva Bhava, low like that of Chandala
- Impurity common to Jiva and Chandala
- I also have lot of Problems

Body has 7 Constituents, ingredients (7 Dhatus) - Basic Material) :

- i) Asti - Bone
- ii) Majja - Marrow
- iii) Rudiram - Blood
- iv) Tvang - Skin
- v) Mamsa - Flesh
- vi) Medha - Fat
- vii) Veerya - Creative Power Nirvana Shatkam - Sapta Dhatu Body decays, Produces Waste.
 - World in which body is living is Frightening
 - Roaming in forest with wild Animals (Samsara)
 - Guru goes to Naraka first
 - Stephen Hawking Specialized in Blackhole
 - Due to Gravitational Pull, all information gets destroyed
 - Every cell has information, at what age Hair turns Grey
 - Some believe our Cosmos is within Blackhole
 - 14 Lokas Within Agrudevas Dream for him not Dream.

तादृशदेवोऽहमितस्ततो भ्रमन् नानास्थानानि पश्यामि। (१) तत्र क्वचिद्देशे नाना भयङ्कराः प्राणिनो मां भक्षयितुं ममाभिमुखाः प्रधावन्ति, (२) क्वचित्पूयशोणितपूर्णे महागर्ते पतिताः केचन प्राणिनो हाहाकारशब्दान्कुर्वन्ति, (३) अन्यत्र क्वचित् सन्तप्तलोहमयस्तम्भनिबद्धाः प्राणिनो विक्रोशन्ति, (४) क्वचिच्च सन्तप्तवालुकापूर्णे मार्गे पादुकाहीना नग्नपादाः पुरुषा गच्छन्ति । तांश्च राजभटा लोहमयदण्डेन ताडयन्ति । इत्थं नानाभयङ्करस्थानानि स्वप्ने पश्यन् स देवः कदाचिदात्मानमप्यपराधिनं तादृशापराध- फलभूतदुःखभागिनं च स्वप्नेऽपश्यत् ।

- These type of stories come in Yoga Vasishta (32,000 Verses)
- Living 100 Years on earth w.r.t. Ishvara my own higher nature is short span.
- Our experiences are also like dream only
- Description of hell given in this paragraph
- All Suffering

As a result of Prarabdha Papam, one faces Dukham in dream and in Jagrat

- We get tortured in every world because of Punyam, Papam
- Walking on hot sand, coal, without chappal

Karma Phalam = Papam = Narakam

See Self Suffering

Dukha Anubhava

See others Suffering

Dukha Darshanam

- One is really Atma Chaitanyam, ever free, Sakshi
- Sanchita fructifies, Jiva goes through suffering
- Has beginning and end
- Every night blessed by God - It ends, sunlight comes
- 14 Lokas - 7 lower, 7 upper end
- No human has uniform philosophy
- Wants to donate hearing aid to Bhagavan, old, can't hear my prayers!

• **Our philosophy changes from experience to experience**

- Life does not deserve Raaga / Dvesha

• **See Mithyatvam of all thought experiences**

• **Develop Vairagyam, neutral attitude**

• **Watch with Sakshi bhava = Viveka**

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत्। तत्र च (१) उत्तमा देवता विराजन्ते, (२) तासां देवतानां भोगा दिव्या भवन्ति, (३) अमृतस्य दर्शनमात्रेण ता देवतास्तृप्ताः, (४) क्षुत्पिपासे ता देवता न बाधेते, (५) तासां देवतानां शरीराणि मलमूत्रादिरहितानि दिव्यानि प्रकाशन्ते, (६) उत्तमविमाने स्थितः कश्चन देवो रमते। तच्च विमानं तस्य देवस्येच्छानुसारेण गच्छति, (७) कुत्रचिद्भोर्वश्यादयोऽप्सरसो नृत्यन्ति। तासां सकलान्य-प्यङ्गानि निर्दोषाणि विलसन्ति। तत्र सर्वा योषितः सम्पूर्णगुणोपेता राजन्ते, (८) तासामङ्गेभ्यः कामोद्दीपकोत्तमसुगन्धः प्रसरति। क्वचित्ताभिः सह देवा रमन्ते, (९) अगृधदेवः स्वयमपि कदाचिद्देवभावं प्राप्तः ताभिर्दिव्याङ्गनाभिः साकं दिव्येषु स्थानेषु सुचिरं कालं रमते। (१०) एवं दिव्यस्थानेष्वप्सरोभी रममाणोऽगृधदेवः सहसाकस्मादेव रुधिरमलादिपूरिते कुण्डे निमग्नो भवति।

Life = Mixture of News

Good

- Can Escape from Naraka
- Go to Svarga

Bad

- Have to leave Svarga
- Come to Manushya Loka

- Control both news in Atma Tattvam

- **We become Samsari because we don't know when good / Bad news will come**

- Hence, we need to transcend from Good / Bad news to Atma

- **Take refuge in Atma not this Jagrat world**

- Payasam Sweet, then take Appalam, Again Payasam, enjoyment is Beautiful
- Enjoy Svarga, come to Manushya, visit Svarga, more enjoyment.

Karma

Agami

Under my control

Prarabda and Sanchita

In Gods control

- **Hence we lack freedom in Life**

- Lack of freedom makes world a Samsara
- World itself Mixture of both, Birth - Death

• **Recognize helplessness in Karma Phalam, then ready for Vedanta**

- Go to Astrologer, will also Suffer

• **In the world, we forget our Enjoyment will end**

Why we Remain in Samsara

During enjoyment, don't want to come

During Suffering can't come

- We don't recognize helplessness is our Main Problem in Samsara
- **Require Punyam to understand helplessness.**
- In Enjoyments, understand it is going to end
- In Favourable Situation, let me think of which is Beyond Pairs of Opposites.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14] **4360**

- Having coming to higher Atma, can Deliberately come down to go through Ups and Downs
- Remembering both are Mithya, both can't affect me = Jeevan Mukti
- Both Tragedy and Entertainment are Mithya
- Remain Detached without knowledge will get involved.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Takes time, now in Swapna

Description of heaven :

i) All Devatas happy, I am also happy :

- Explains Punyam of all in Heaven
- No Papam

ii) Enjoy Celestial Pleasures

iii) By Sight of food and Drink get energy :

- No Need to Eat
- No Hunger, thirst

iv) Bodies Beautiful :

- On Earth Body = With Malam, waking toilet...
- Naishkarmya Siddhi, No Malam

v) Shariram Nasti - Enjoy Divine Mind

vi) Ichha Matrena Travel :

- Visualise any Part of world, it appears.
- Feel good to have one trip to heaven before Moksha!

vii) Ramba Urvashi Apsara, Celestial Dancers

viii) Nir Dosha :

- Without Defects Sukshma Shariram, Perfect, will all 32 Virtues in full

Revision 291 :

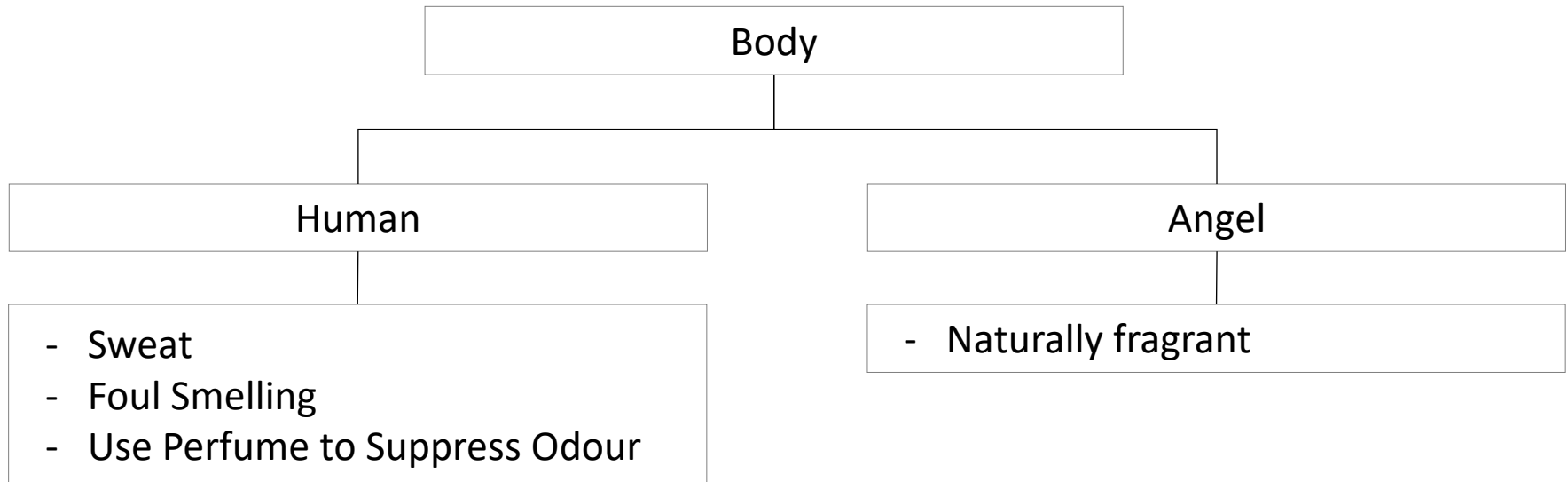
- Uttama Vimanam - Dream of Agruda Deva
- Vedanta course taught in Dream to answer Teaching in Waking also a Dream (Secondary Aim)
- Primary aim to teach Tarqa Drishti Vedanta Course.

- 14 Lokas, countless Jivas go through Birth - Death Cycle in dream in higher, Lower Lokas
- Having gone through Upper and Lower Lokas Agruda Deva “Will use in future for Agruda Deva” comes to Manushya Loka
- 14 Lokas are within Dream.

ix) No Bodily Pains in Svarga :

- All Limbs Perfect
- Body wonderful with 36 Virtues.

x)



ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- While enjoying Pushed Down to Manushya Loka.

Unknown Reason :

- Adrushta Punya Papa karma from Sanchita Bag
- Shariram = Pit, will use in future for Agruda Deva, fell into the Human body pit.

तस्मिन्नेव स्वप्ने सोऽगृधदेवो अन्यत्र स्थाने स्थितं सर्वाधिपतिं पुरुषं पश्यति।
तस्याज्ञकरा अनुचराः तस्याग्रे तिष्ठन्ति। (१) केषाञ्चित्पुरुषाणां
सोऽधिपतिस्तस्यानुचराश्च सौम्यरूपाः प्रतीयन्ते, (२) केषाञ्चित्पुरुषाणां
ते भयङ्कररूपाः प्रतीयन्ते, (३) तद्वनस्थितानां पुरुषाणां कर्मानुसारेण सोऽधि- पतिः
फलं यच्छति।

- Within that Svapna, reaches Another Area.



Foot Notes written by :

- Pithambara Acharya Yama = Dharma raja = fair

- **We experience Suffering, Enjoyment according to law of Karma**

Divine Statistician :

- Chitra Gupta gives Result, Accountant
- Yama consults him before Sending Dhootas messengers

Example :

- Cricket Statistician has Number of Catches taken by wicketkeeper.
- Gupta because he keeps the Accounts a Secret.

इत्थमगृधदेवः स्वप्ने नानास्थानानि पश्यन् क्वचित् (१) वेदपारायण-परान्
ब्राह्मणानपश्यत्, (२) क्वचिद्यज्ञशालायां यायजूका उत्तमान् क्रतून्-नुतिष्ठन्ति, (३)
क्वचिदुत्तमाः पुण्या नद्यः प्रवहन्ति । तत्र पुण्यकाङ्क्षिणो जनाः स्नान्ति, (४)
क्वचिज्ज्ञानिन आचार्याः शिष्येभ्यो ब्रह्मविद्यामुपदिशन्ति, अधिगतब्रह्मविद्या
विद्याबलात्तद्वनान्निष्क्रान्ता भवन्ति ।

- Yama Consults and gives Powerful Sukham, Dukham experiences as per our karmas.
- He is Raja Dhoota
- Punya / Papam Dominant
- Benign well wisher = Rajadhoota
- When papa Dominant, appears terrible

- **Life terrible or Wonderful**
- **Philosophy changes as per our karma Phalam**

- Yama is Neutral, Fair, Only 14 Lokas = Samsara Aranyam
- Dark, huge, no Direction
- After 14 Loka Travel, will use in future for Agruda Deva comes to Manushya Loka
- Has huge Advantage, can Pursue Vedanta and Vedic Culture.

Avani Attam :

- Ananth Punah, Punag Tenapi Punya Karmena Vishayena Idanim Na Manushyaha...
- Dvi Janma - Veda as guiding factor.

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥ var शतकोटिजन्मसु कृतैः

Vivekachudamani Shankara Bashyam Introduction :

- 84 Lakh Species Janmas possible 6 Billion Humans.
- One is Human janma
- Infinite Loss if not Utilised correctly
- Bharata Khande meroho India is Punya bhumi
- Veda Parayanam takes Place in india by calling Purohits to read Pada / Jata even today
- Kratu = Yaga by doing yagas, People gain Punyam and come to Vedanta, Gita, Upanishad.
- For Sravanam require Punyam
- Karma Khanda activities Described, then Jnana Khanda becomes Strong.

- Students become Jnanis and Escape from Samsara
- Vidya balat, by Strength of knowledge Permanently escape from the forest of ego Related Activities
- Wake-up from their Dream world and Again Videha Mukti later
- “Will use in future for Agruda Deva” sees all of them and enter Jnana Khanda.

अनया रीत्यागृधदेवस्य स्वप्ने क्षणमात्रे नानाश्चर्यरूपान् पदार्थान् पश्यतः पुनरप्येवं प्रतीतिः समजायत। (१) अहमस्मिन् वने बहोः काला-न्निवसामि, (२) अस्य वनस्य कदाप्युच्छेदो न भवति, (३.१) कदा-चित् भगवतः चतुर्भ्यो मुखेभ्यो निर्गतैर्नानाविधैर्बीजैर्वनमिदमुत्पन्नम् , (३.२) जलसेचनेन वनमिदं पाल्यते, (३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य-ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

- “Will use in future for Agruda Deva” went through Several Janmas
- Does not realise I have Projected the Dream world
- I have come to Manushya Janma, Several Yugas Ago.

“Will use in future for Agruda Deva”

Waking “will use in future for Agruda Deva” in bed gone to Sleep

Transacting in dream

- **REM - Rapid eye ball Movement Sleep = 90 Seconds
= Dream**

- From wakers Standpoints, Jagrat appears to be Running into Yugas
- From Bhagawans Standpoint one second
- DSV - See with respect to Brahman
- Srishti is one second
- Till now ‘will use in future for Agruda Deva’ was Dharma, Artha, Kama Pradhana
- Now Moksha thought comes to him, Teevra Mumukshutvam comes
- I am living in a Forest created by Bhagawan for a Long time
- Instead of Saying, I (Projected the Dream)
- Brahmaji has created all Jivas
- First Bhoo was Uttered by god, then Earth was born

Shabda	Artha
First	Later

- Seed of Universe is in the form of Shabda or Punya - Papa Karma

Bhagawan	World
<ul style="list-style-type: none">- Samanya Karanam- Srishti, Sthithi, Laya, Karta is Bhagawan	<ul style="list-style-type: none">- Vishesha Karanam- Small portion of Punya Papam gets Ready and Determines Body, Parentage, environment

(३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्रमिष्य-ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

- ND introducing Vedanta course for “Will use in future for Agruda Deva” in dream
- He is experiencing Dream like Jagrat
- Not temporary world but Beginningless world because of Beginningless Sanchita
- Sees self as one of Jivas in Dream
- Goes to Naraka, Svarga in one Janma comes to Bhu Loka, Vedic Culture
- Ritualistic Snananams happen
- Developing Jingyasa, Desire for Moksha

What is Moksha thinking pattern, explained in this Verse :

- I am caught in forest of Samsara
- Samsara is not my Projection
- World created by Paroksha Ishvara, Srishti, Laya Karta
- Infinite Jivas are in the forest, creation
- Sanchita karma - Karana Shariram are infinite = Seed with Bhagawan, the creator.
- At Srishti, Prapancha level, Karana Shariram of infinite Jivas are Projected
- There are infinite Sthula, Sukshma, Karana Sharirams
- I am one Jiva with Karana, Sukshma, Sthula Shariram
- Lord has one Laughter for creation and another for dissolution.

Jayanteya Gita :

- Agni Originates in Pathala Loka, extends Upto Brahma Loka
- Agni becomes terrible During Pralayam.
- Continuous Rain with drops as thick as trunk of elephant falls continuously for Ages.
- Earth Submerges in water
- Water evaporated by Agni
- Agni blown away by wind Vayu
- Vayu absorbed into Space, Cosmos burnt.
- In Pralayam, all destroyed.

- In Dream I am insignificant creature in the dream world
- Factually, dream world is my own Projection, I Look insignificant
- When world rises, I Originate, Resolve.

Gita - Chapter 11 :

- Bhagawans open mouth Bhishma enters
 - I am born in the world and go, world continues
- **Paroksha Ishvara continues**
 - **Ajnatta Satta continues**
- I don't continue, Atma goes away, Anatma Paroksha Ishvara, far away continues
 - Vatapatra - Banyan tree leaf, Krishna floats = Ishvara = Brahman and Maya Shakti
 - I am that Brahman, Bhagawan takes his toes, puts it in his own Mouth
 - He is eater and eaten

Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo""hamannādo""hamannādaḥ ।

ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- With lotus hand Krishna takes Lotus feet and puts in Lotus Mouth
- Bala Mukunda Ashtakam.

- In Cosmic Body - Maya Karana Prapancha, seed of entire Cosmos is hidden, Covered Ishvara = Chaitanyam
- It is Called Maya, Prakirti, Avyakta, Moola Avidya
- They reside in Unmanifest form
- Undifferentiated form - Avyakruta form
- Agradeva is thinking, in his Dream comes to know Veda, Ishvara, creator of dream world within dream
- This knowledge arose in his Mind

Ishvara	Agruda Deva
Srishti Karta	Dasa

- **When “will used in future,” for Agruda Deva wakes up, realizes Paroksha Ishvara is none other than Aparoksha Jiva will know at end of Chapter 6**
- In Maha Nidra, “Will used in future for Agruda Deva,” Develop Desire for Moksha.

Topic 345 :

(३४५) अगृधदेवस्य स्वप्न एव गुरुणा समागमः — वारं वारमात्मनो जन्ममरणप्रवाहपातं श्रुत्वागृधदेव एवं विचारयति स्म — (१) केनोपायेनाहमस्माद्वनान्निर्गच्छेयम्, (२) वनान्निर्गमनासिद्धावपि कथं मम चण्डालभावो दूरीभवेत्। सदा देवभावश्च सिद्ध्येत्। (३) वना-निर्गन्तुं नान्य उपायोऽस्ति। ब्रह्मविद्योपदेष्टा आचार्य एव स्वशिष्यान् वनादस्मान्निस्तारयेदिति। एवं विचारयन्नेव सोऽगृधदेवः स्वप्न एव कञ्चन आचार्य-वर्यम् अलभत । विधिवदुपसन्नाय तस्मै शिष्यायाचार्यो देववाणीमयं मिथ्याभूत- वेदान्तग्रन्थमुपदिदेश।

In the dream, meets Guru, gets knowledge from Shastra :

- Janma - Marana happens repeatedly
- Past, future Janmas not proved by Pratyaksha, logic, or Science
- Hence called Apaurusheya Vishaya
- Known only by Shastra Pramanam.
- Direction of Travel After death, not in my control (Not freewill)
- Karma Phalam controlled by Ishvara
- Freewill helpless in the areas of old age, Sorrow.

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam

anahaṅkāra ēva ca |

janmamṛtyujarāvyādhī

duḥkhaḍōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Here Varam, Varam = Anu Darshanam
- Birth, Growth, Enjoyable old age, Disease, separation worry Starts.
- Janma - Marana Pravaha, flow, Cycle, helpless falling down

“Will used in future for Agruda Deva” thinks what is the Route to escape from Cycle?

- Forest = Birth, Death Cycle, no Sunlight in forest of Samsara
- All Darkness, Avidya, Ajnanam
- No roads Available, don't know direction to go home
- I am lost in Maze of Samsara
- What is Marga to escape this identification with Body and Mind as me?

Nirgachheyam Kim?

- Getting out of Forest = Videha Mukti

How not to be affected by Forest?

- Kavacham? Covering? Chandala in Manisha Panchakam is Jeeva Bhava
- Let my Jeeva Bhava go away, jeevan Mukti
- Let Atma bhava come
- Let me continue in the Forest, with full freedom of Atma Bhava
- Sada Deva Bhavascha Siddhi
- Claim I am Brahman - Pure existence Awareness in all 3 Avasthas, Periods of time
- Deva Bhava Bavet, not Indra, varuna, Deva Bhava but Brahmatva Bhava
- I don't have any Paurusheya Marga, need Divine Grace
- It works for me in the form of a Guru appearing

Gita :

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥१०-१०॥

tēṣāṃ satatayuktānām
bhajatām prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ
yēna māmupayānti tē ||10-10||

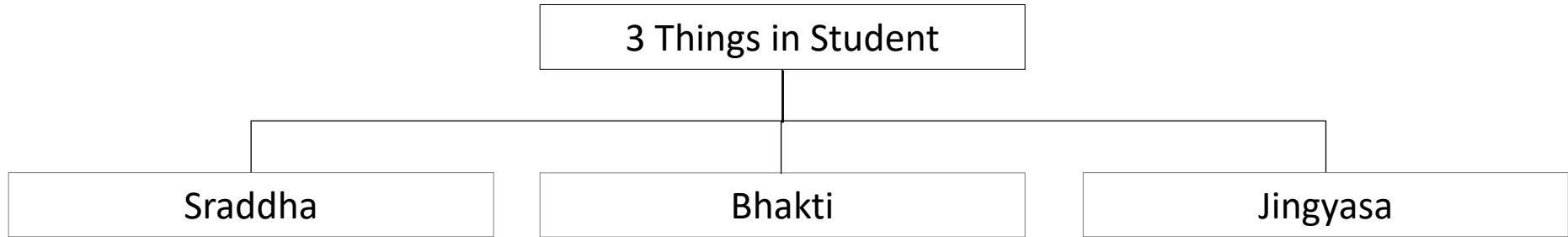
To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

- Knowledge not Material to handle Physically
- Knowledge transferred only by teaching
- Teevra Jingyasa = Desire for Moksha

Example :

- Hair on fire, Looking for water

Gita - Chapter 18 :



“Will used in future for Agruda Deva” ready for guru :

- Acharya is teacher of Brahma Vidya will Uplift Bhakta from Forest

Gita - Chapter 12 :

- I will give knowledge to Bhakta and Make him free

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

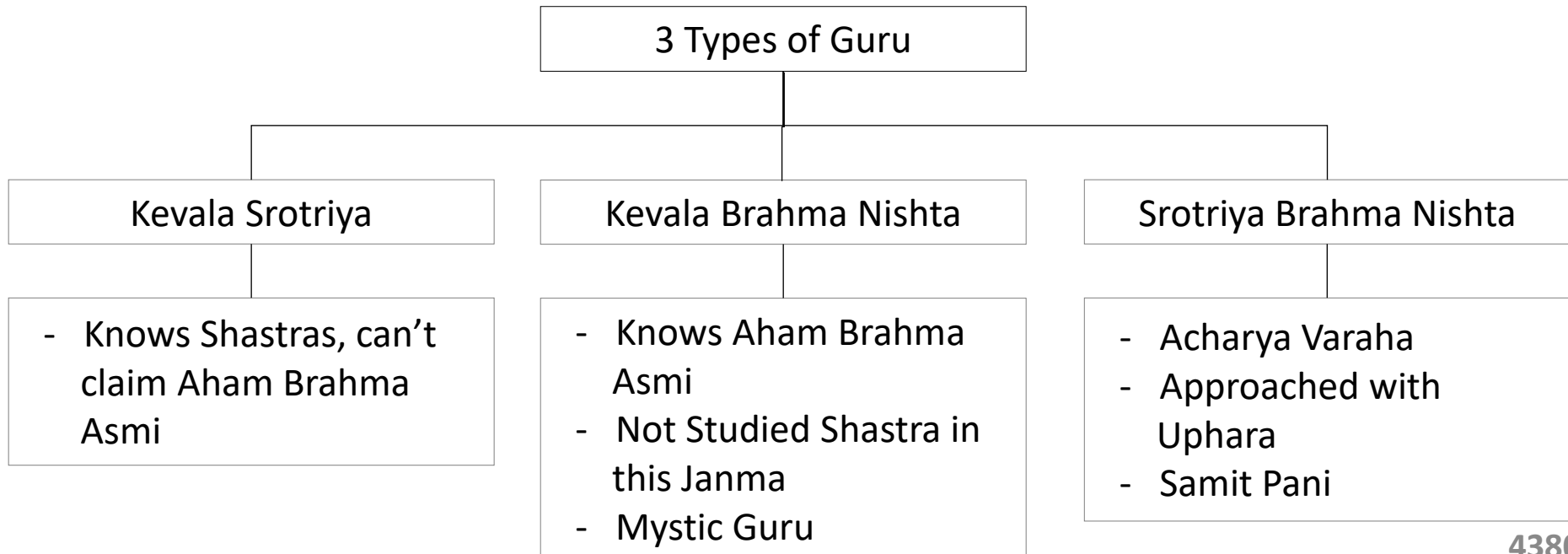
Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Guru uplifts Sishya from Quagmire of Samsara

Katho Upanishad :

- Indra = Needs Guru
- Umadevi = Guru
- Yaksha - Devata - Couldn't find what it was



- Sraddha and Bhakti and Sushrushu (Desire to Learn)
- All 3 Invisible but Proper approach
- Guru not for Ashirvada, Mantra Upadesha, problem Solving
- Bhukti, Mukti Prasada
- Symbol = Samit Panihi
- Words of Guru not Paurusheya Vakhyam
- Teaching Apaurusheya Veda Pramanam
- Divine words, Ishvaras words, valid, Mithya Butham is Vedanta Grantham.
- All happening in Dream Veda = Mithya
- Other than Brahman everything is Mithya, appearance
- Guru ready, Sishya Ready
- Dream Vedanta course Starts.

Topic 346 - 352 :

(आ. ३४६-३५२) मिथ्याचार्येण मिथ्याशिष्याय मिथ्या- संस्कृतग्रन्थेनोपदेशः –

- Pratibhasika Acharyena Pratibhasika Sishyaya...
- Mula Avidya Adhyastha Sishya projected by Mula Avidya in DSV not mental Projection.
- Everything projection of Mula Avidya
- **Mula Avidya is Maya Located in Brahman that is me**
- Jagrat, Svapna is moola Avidya, Maya projection
- In TSV - it is mental projection
- I through my Mula Avidya am projecting Pratibhasika Guru, Sishya, Shastram, Upadesha, Jnanam.
- I wake up by knowledge of Upanishads.

Topic 346 - 348 :

(आ. ३४६-३४८) ग्रन्थारम्भे मङ्गलाचरणम् —

- Start teaching with Prayer Mangalacharanam.
- Many types of Prayers

Tattva Bodha - Shanti Mantra :

वासुदेवेन्द्रयोगीन्द्रं
नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय
तत्त्वबोधोऽभिधीयते ॥ १ ॥

vāsudevendrayogīndraṁ
natvā jñānapradaṁ gurum ।
mumukṣūṇāṁ hitārthāya
tattvabodhobhidhīyate ॥ १ ॥

Salutations to Vāsudevendra, the King of yogis; the teacher and bestower of wisdom, who gives us the knowledge of truth for the benefit of those who seek liberation. [Verse 1]

2 Types of Shanti Mantras

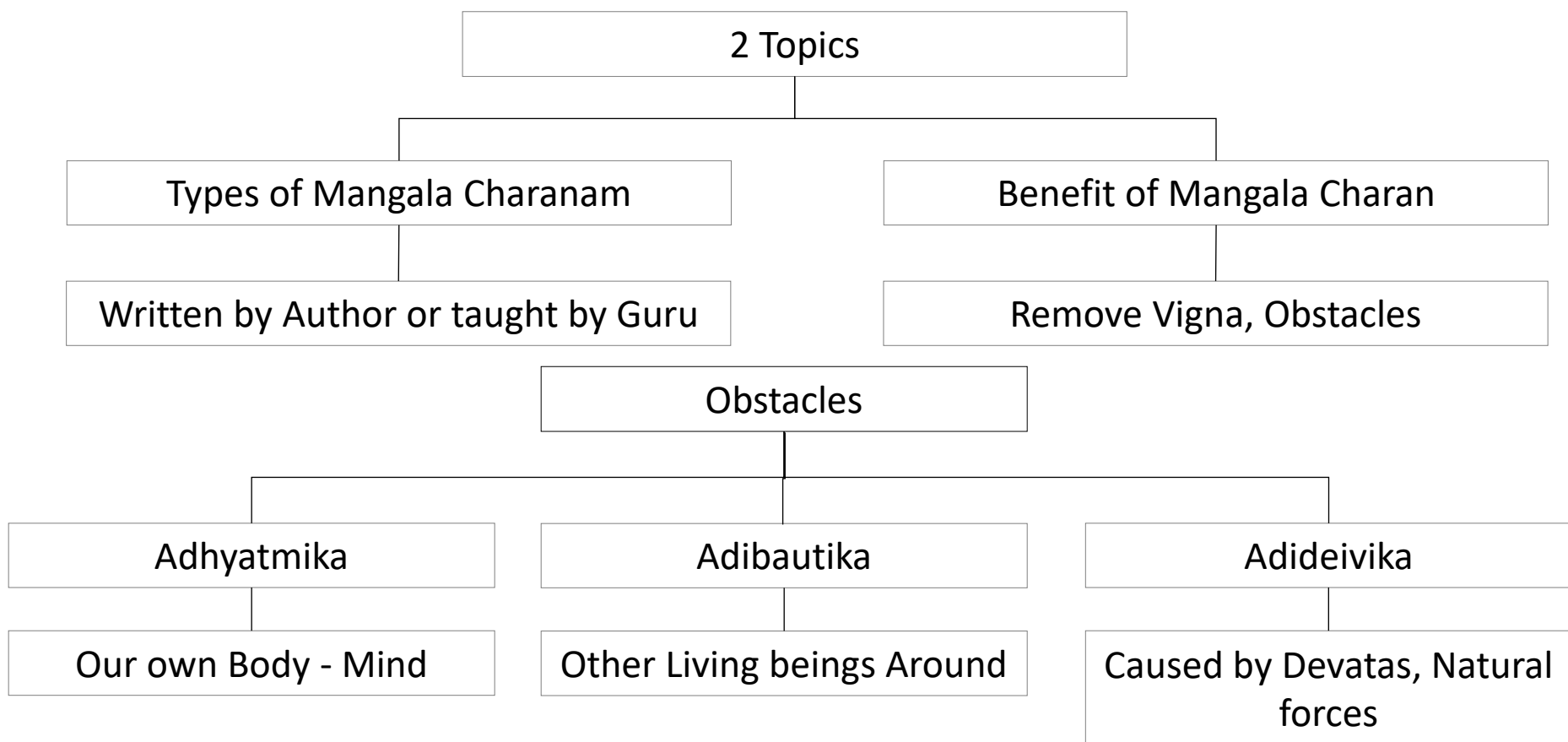
Focus on External

Focus on Internal

Revision 293 :

- We are entering dream Vedanta course happening in Dream of Agruda Deva
- Pratibhasika - Mithya = Dream
- Jagrat also - Mithya = Dream
- Acharya, Sishya, Grantha all Pratibhasika Mithya
- Samskruta Grantha = Upanishad Teaching
- Shanti Patha and Prayojanam.

ग्रन्थारम्भेऽवश्यं मङ्गलमाचरितव्यम् । (१) मङ्गलाचरणेन ग्रन्थसमाप्तिप्रति-
बन्धीभूतविघ्ना विनश्यन्ति। विघ्नो नाम पापमेव । पापेन प्रतिबद्धानि
भूत्वा शुभकार्याणि न सिद्ध्यन्ति। तानि च पापानि मङ्गलाचरणेन नश्यन्ति । (२)
पापरहितेनापि ग्रन्थादौ मङ्गलमाचरणीयमेव। तदकरणे ग्रन्थकर्तरि पुरुषाणां
नास्तिकत्वभ्रान्त्या तदीयग्रन्थे प्रवृत्तिर्न स्यात् ।



Definition of Vigna :

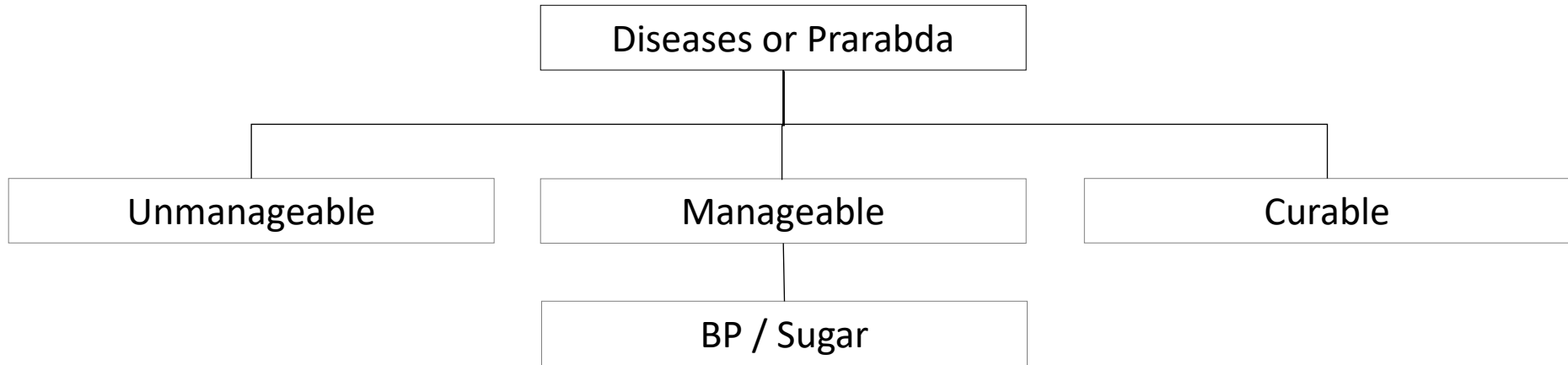
- Visible Obstacles or Invisible Papam.

Vigna	Papam
Karya Rupam	Karana Rupam

Whose Papam? Our Own :

- Prayer to make our writing, teaching Successful
- Prarabda Papam can be neutralized, can Prayer change Fate?

- Depends, can diseases be Cured by Medicine?
- Uttama, Madhyama, Mandah



- Mangala Charanam to Neutralise Prarabda Papam
- If no Obstacles, Papam, Auspiciousness will come
- We don't know Adrushta Papam
- Don't be Over confident in life
- Most Important Bashyam of Shankara = Brahma Sutra
- No Mangala Sloka Written for Bashyam

For Gita :

- Mangala Sloka

Written :

- Navayano Parovakta

Brahma Sutra - Starts with :

- Yushmad Asmat Pratyaya Gocharayoho....

Purva Paksha :

- Sees no Mangala Srotram and Concludes Shankara is Nastika, Superimposition of his idea
- Atma - Anatma Mixing up, Confusion is beginning of Brahma Sutra
- Asmad = Atma = Mangala Charanam

Brahma Sutra :

- Vyasa Does not begin with Mangalacharanam.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Athato - One with Sadhana Chatustaya Sampatti...

तच्च मङ्गलं त्रिविधम् – (१) वस्तुनिर्देशरूपम्, (२) आशीर्वाद-रूपम्, (३) नमस्काररूपञ्चेति । सगुणोऽथवा निर्गुणो यः परमात्मा स वस्तु इत्यभिधीयते; तस्य कीर्तनमेव वस्तुनिर्देशः । आत्मनोऽथवा शिष्यस्य यद्वाञ्छितं तस्य प्रार्थनमेवाशीर्वादरूपमङ्गलम् । स्वापकर्ष- बोधनानुकूलः नमःशब्दोच्चारणादिरूपो व्यापारो नमस्काररूपमङ्गलम् ।

Mangalacharanam / Shanti Patha

3 Types

Vastu Nirdesha Rupam

- Statement of fact Regarding Saguna, Nirguna Brahma

Aashirvada Rupam

- Benedictory
- Wishing well
- Badram Karnebhi
- Sahana Bavatu

Namaskara Rupam

- Most Popular
- Bowing down to Guru, Bhagawan, Shastram
- Gita Shanti patha, Namaskara to Vyasa, Krishna and Gita

i) Vastu Nirdesha Rupam :

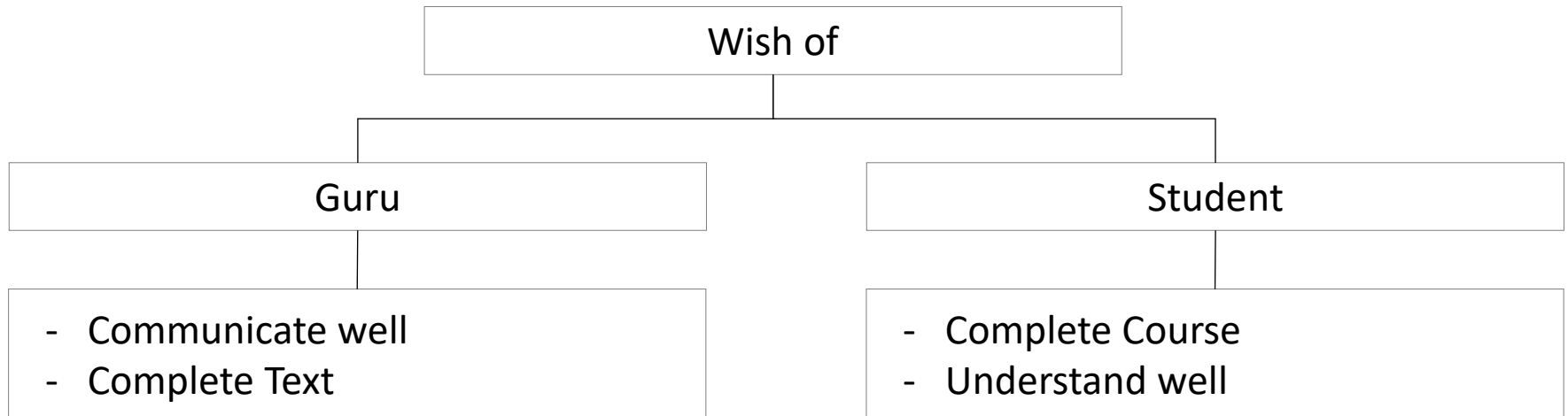
- Saguna or Nirguna Brahma = Vastu
= Reality
- Kirthanam = Objective mention

Gita Mangala Sloka :

- Narayana Parovakyata Anyakta Sambhavan
- Anthastha Anthastha ime Lokaha Sapta Deepacha Medini
- Narayana is behind entire creation
- Do Namaskara

ii) Aashirvada Rupam :

- Guru - Sishya Start teaching - Learning with a wish



- Both have Hope, Asha, wish fulfillment
- No God / No Namaskara

Example :

- Visit Sick in Hospital, give get well Soon Card, Similar to that

iii) Namaskara Rupa Mangalam :

- Namaskara to Parents, Guru, Bhagawan is expression of Humility, ones own inferiority, Lower Status in Comparison to other
- Acknowledge and accept other person in a higher Pedestal
- I Worship superior, Karanam
- Father - Child, Guru - Sishya, Bhagawan - Jiva - Different Degrees.
 - Utkarsha - Higher Status
 - Apakarsha - Lower Status
- Tara Tamyam exists
- We Acknowledge this at thought, word, deed Level
- Deed level is Namaskara
- Bodaha = Acknowledgement, expression of ones own inferior, lower Status at Vyavaharika Level
- Naichya Bhava in Vaishnava Sampradaya
 - Nichya = Lowly
 - Uchya = Higher
 - Naichyam = Lowliness

Bhavani Ashtakam and Shivananda Lahari :

- Vyavaharika Angle, Accept Naichya Bhava

Bhavani Ashtakam :

कुकर्मी कुसङ्गी कुबुद्धिः कुदासः
कुलाचारहीनः कदाचारलीनः ।
कुदृष्टिः कुवाक्यप्रबन्धः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥५॥

Ku-Karmii Ku-Sanggii Ku-Buddhih Kudaasah
Kula-[Aa]caara-Hiinah Kadaacaara-Liinah |
Ku-Drssttih Ku-Vaakya-Prabandhah Sada-[A]ham
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani || 5 ||

I performed Bad Deeds, associated with Bad Company, cherished Bad Thoughts, have been a Bad Servant, I did not perform my Traditional Duties, deeply engaged in Bad Conducts, My eyes Saw with Bad Intentions, tongue always Spoke Bad Words, You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani. [Verse 5]

- I am Papi, Incapable of lifting myself
- Gathihitvam - You are Ultimate Shelter
- Apakarsha Bhava
- Uttering Namaha = Namaskara Rupa Mangalakaranam
- In thought, word, Action, do Mangalacharana Namaskara

Topic 347 :

(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यद्वन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

- Remembrance of Saguna Brahma (Ishvara) and Nirguna Brahma
- Ishvara, Paramatma = Chaitanyam and maya

Chaitanyam	Maya
i) One ii) Formless, Nirakara iii) All pervading iv) Paramartika Satyam	i) One ii) Formless, Nirakara iii) All pervading iv) Vyavaharika Satyam

- Ishvara = Mixture of Both
= Formless, Ekam, all pervading

Aside Topic :

- Can we offer Mangalacharanam to formless one?
- Krishna, Rama, Devi, Namaskara, is it Mangalacharanam or not?

- Original God = Formless
- Krishna form has Birth, is it Eka Rupa Mangalacharanam
- Should Jiva should do Namaskara to Krishna form?

Rule :

- Saguna Brahma Namaskara only

Gita - Chapter 4 :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

Jiva	Krishna - Avatara
<ul style="list-style-type: none"> - Has Shariram and Janma - Jiva because of karma, Punya - Papam - Drops Shariram - Exhausts Prarabda - Embodied Chaitanyam 	<ul style="list-style-type: none"> - Has Shariram and Janma - Ishvara Non-karma, Leela Compassion - Drops Shariram - Embodied Chaitanyam - For Bhakata Anugraha

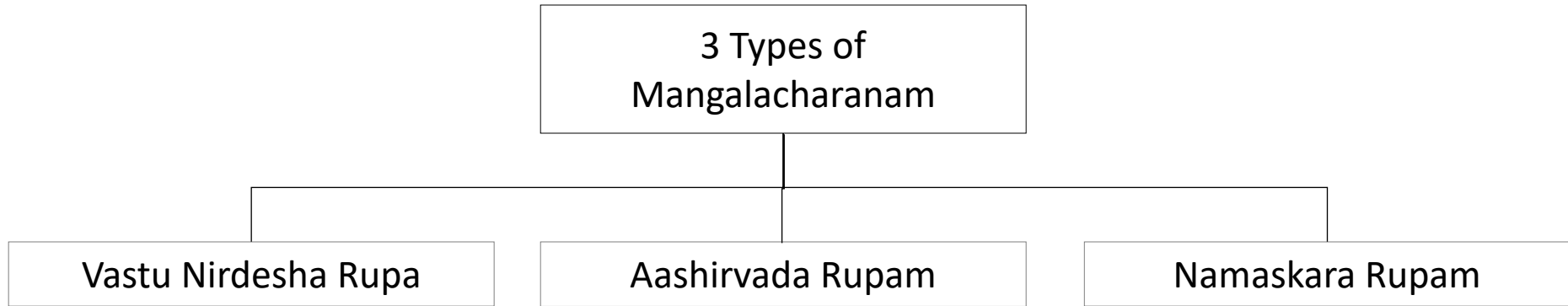
- Krishna, Rama, Devi Namaskara = Ishvara Namaskara = Mangalacharanam
- Lord Ganesha embodied Chaitanyam, Parichinnam
- Devi Anusandhanam = Remembrance
- Bhaktas, seekers treat Ramanuja, Shankara, Madhavacharya as Avataras
- Ramana, Ramakrishna Paramahansa, Vivekananda...

Who Decides?

- Whatever Vyasa has Acknowledged, tradition Accepts as Avatara, Jeevan Muktas
- Personal belief
- In Puranas, Some gods as Avataras of Ishvara
- Now Shiridi Sai BaBa Accepted, Traditional View, respect Vyasa
- Remembering Ganesha in the beginning not Jiva Vichara, Namaskara but Ishvara Namaskara
- Aavirbhava = Particular Appearance of Bhagawan
- Brief or Long time
- Narasimha Avatara Brief
- Yaksha - Keno Upanishad - Short, Accepted by Vyasa

(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

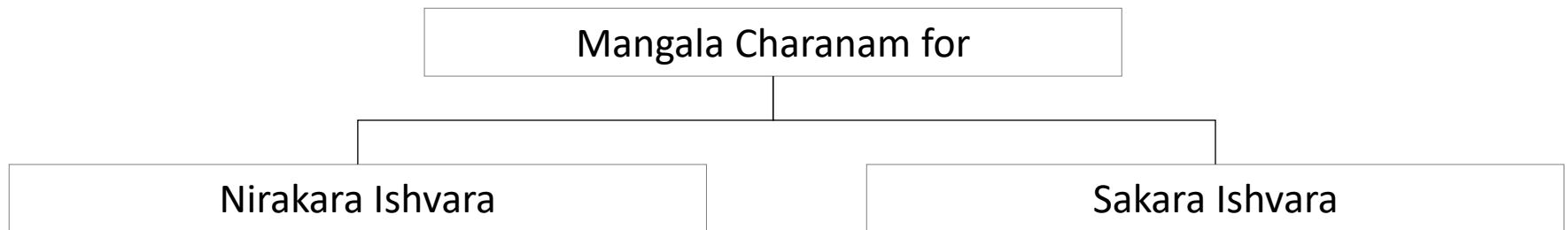
- Mangala Charanam, Compulsory for Vedantic Study both for Author, Student.



- Glory of Saguna, Nirguna Brahman
- Saguna and Nirguna has no Original form
- Ishvara = Formless consciousness and Formless Maya
= Saguna Brahman

Maya	Consciousness
<ul style="list-style-type: none"> - 3 Gunas - Formless 	<ul style="list-style-type: none"> - Formless

- Mixture of Saguna Brahman Originally formless
- Brahma Vastu Nirdesha = Statement of Glory
- Formless Ishvara or formless Brahman
- Original God = Formless
- Lord takes Avatara with form



Question :

Jiva	Avatara
Has Birth, Death	Has Birth, Death

- Ishvara must also be Samsari

Answer :

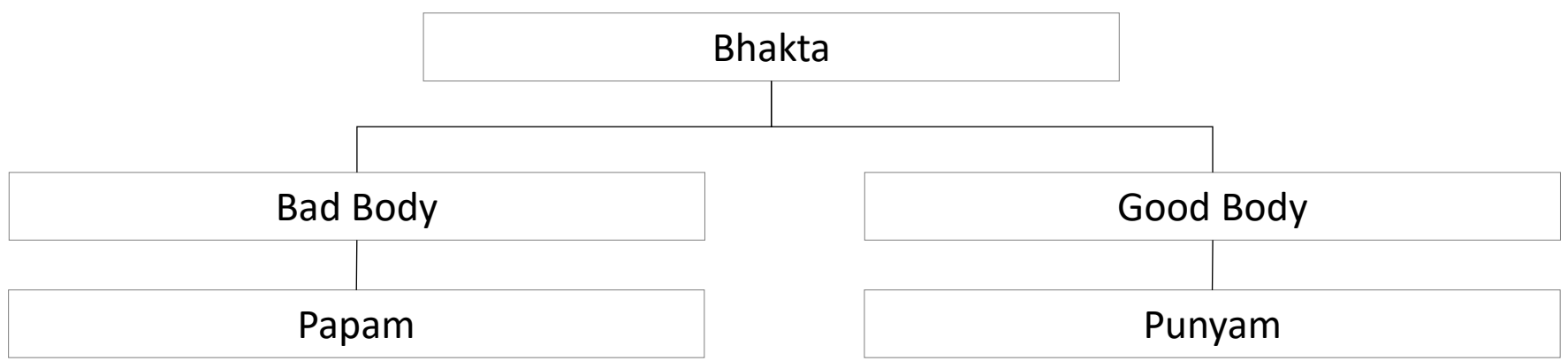
- Even though Avatara has Maranam, he is Ishvara

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- Ishvara Deliberately takes Avatara with Self - Knowledge Intact
- No Avatara Janma without Self knowledge not because of ignorance - Avidya, Karmaphalam, Punya - Papam
- Ishvara born Directly out of Maya
- Jiva Born out of Pancha Butani, Bautika Shariram
- Narasimha Avatara - No Garbha Vasana Ganesha = Ishvara only



- Bhagawan Does not have Punya - Papam, comes to Bless Devotees
- Destroy Asura
- Avirbhava - Unique Manifestation
- Accept Vyasas Avataras, others all Jivas, through Jnanam because Jeevan Mukta
- Shankara = Jeevan Mukta
- Puranam Vyasa Pramanam for Who is Avatara
- Others are Private Belief, no Pramanam.

अत्रेदं रहस्यम् — परमार्थदृष्ट्या जीवोऽपि परमात्मनो न भिन्नः। किन्तु जननमरणादिरूपबन्धस्यात्मनि योऽध्यासः स एव जीवस्य जीवत्वम्। स च जन्मादिरूपो बन्धो गणेशादीनामात्मनि न प्रतीयते। तस्मात्ते न जीवाः। अनेन प्रकारेण गणेशादीनामीश्वरत्वं सिद्धम्।

Nd Differentiates Jiva and Avatara - Gita Chapter 4 - Summary here :

- Superficially Same

Rama :

- Had Body, born, Cried for Sita, internally Different, not Visible
- No Ajnanam at the Core, from Vedic Angle Jivatma = Paramatma
- Avatara = Paramatma = Jiva, therefore Mahavakya Equation is Possible
- Janma, Marana happens only at Anatma level

Shastric Definition :

- **Janma : Sthula Sukshma Samyoga**
- **Maranam : Sthula Sukshma Viyoga**
- **Utpatti - Not Janma**
- **Nasha - Not Maranam**

- Atma and Anatma have no Utpatti
- Why creation = Anaadi
- Anatma - Atma - both eternal

Anatma - 2 Forms

Vyakta

- Sthula Shariram
- Srishti

Avyakta

- Subtle Body, Karana Shariram
- Pralayam

- During Pralayam, Anatma exists in Avyakta Rupam
- Both Atma - Anatma Eternal
- No Utpatti, Nasha, Creation - Destruction, only Manifestation, unmanifestation Appearance

- **Janma - Marana belong to Anatma**
- **Atma has no Samyoga - Viyoga with anybody**

Gita - Chapter 2 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

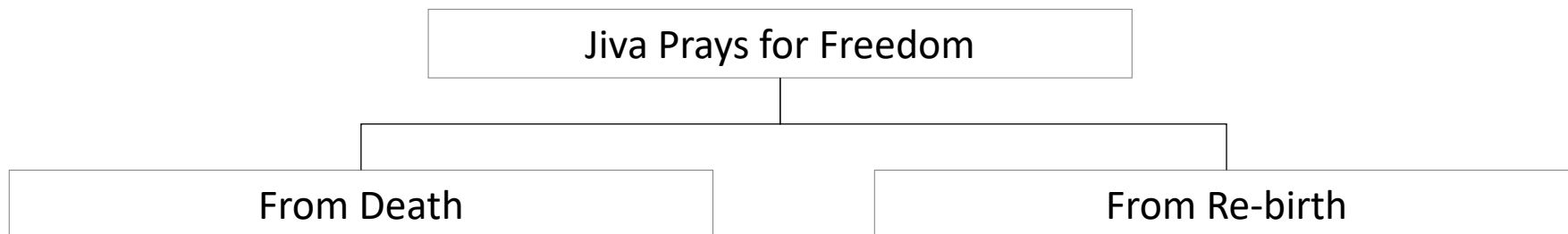
- **Whoever knows this fact is Mukta Purusha, Avatara**

Jnani	Ajnani
<ul style="list-style-type: none">- Knows I am Avatara- Knows Atma	<ul style="list-style-type: none">- Does not know Atma- Jiva

Adhyasa :

- Transferring Anatmas Janma - Marana upon the Atma because of ignorance of Atma, Makes me Jiva
- When I don't transfer and Remember - Then free, I am Avatara
- One who does not transfer = Avatara
- Adhyasa = Transference = Bandaha

What is Proof of Bondage?



- Mritinjaya Mantra done for freeing Sick Jiva from Death
- I am the Awareness in which all Bodies are Born and Die in Time - Space - Sphere

- Sense of Maranam indicates Jeevatvam Bhavana
- Punar Janma Bayam indicates Jeevatvam
- Both Bayams makes me a Jiva

Avatara Knows :

- I don't have both Bayams, I am like Rama, Devi, Ganesha of Puranas
- Bayam remains in the Mind, not transferred to Atma

Why Rama Cried for Sita in the forest?

- Rama Enacted as Mortal
- Action to teach lesson to all Human being
- Sorrow comes in life, natural, nothing wrong in Going through all Fluctuations
- Never Give up Dharma

Purpose of Ramayana :

- **Dharma teaching, in and through all pains in life**
- Rama Avatara = Dharma Shastra Bodhakam
= Karma Khanda
- Krishna Avatara = Brahma Shastra Bodhakam
= Jnana Khanda
- Both Relevant
- Puranam = Pramanam.

(“जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः” (मु. ३.१.२, श्वे. ४.७) ।
 अस्य मन्त्रस्यायमर्थः — अन्यम् = देहोपाधिकजीवाद्विलक्षणम्, ईशम् = असंसारिणम्,
 महिमानम् = सर्वस्य जगतो जगद्रूपां विभूतिम्, अस्येति = मम परमेश्वरस्यैवेति, यदा
 पश्यति तदा वीतशोको भवति = सर्वस्माच्छोकसागराद्विमुच्यते कृतकृत्यो भवति
 (इति भाष्ये वर्णितोऽर्थः)। तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य
 नानारूपवर्णनं सर्वेषामीश्वरत्वद्योतनाय।
 गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति द्योतनाय च।

- Paramartha Drishtya Jiva is Paramatma (But Does not know), Avatara is Paramatma, (he knows)
- Jiva is Really Paramatma only

Shruti Support : Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah ।

justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah ॥ 2 ॥

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Seemingly Different, both Jivatma and Paramatma - are one Eka Atma

Svetasvatara Upanishad :

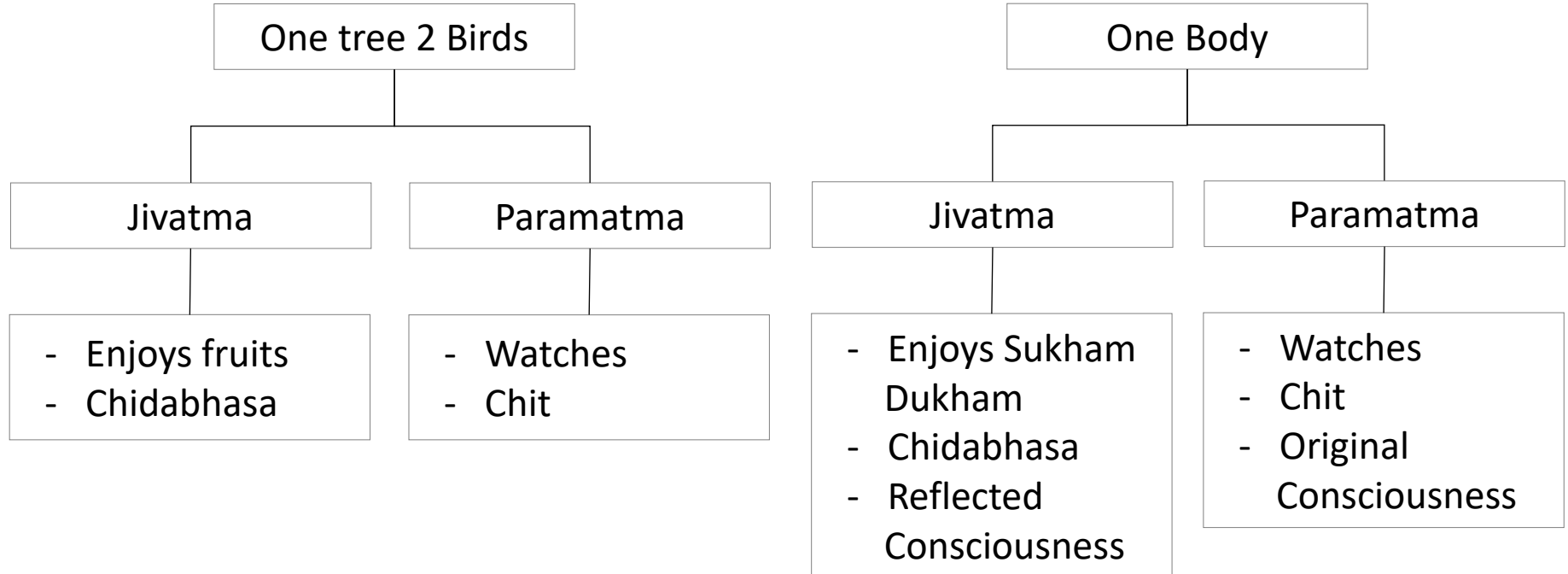
समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७॥

samane vrkse puruso nimagno anisaya socati muhyamanah ।

justam yada pasyaty anyam isam asya mahimanam iti vitasokah ॥ 7 ॥

Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery. [Chapter 4 – Verse 7]



- **Reflection of Body and Mind Reflected Consciousness is Manifestation of one Pure Divine Consciousness**

- Remove Reflecting medium of Body - Mind in Sleep, Jiva becomes one with Ishvara
- Reflected Consciousness = Original Consciousness = Essentially one, Seemingly different
- Deha Pratibimbata Reflected Consciousness Rupa = Jiva = Original Consciousness = Asamsari
- Chidabhasa Appears to be a Samsari when in Association with Reflected medium
- When Reflected Medium goes, Indweller Jivatma is one with Ishvara, Asamsari without medium
- Jiva Reflected Consciousness bird Understands Original Bird as Seemingly different because of Upadhi
- Really not Different

Jiva	Paramatma
Enclosed Consciousness like Space Enclosed	All Pervading Consciousness

- Enclosed Consciousness = All pervading Consciousness
- Enclosed Akasha = All pervading Akasha
- Seemingly different, Really one
- Jiva Essentially Asamsari

- Jiva Bird Understands Paramatma Bird, I am none other than the all Pervading original Consciousness which is truth of entire Creation
- Now, I am as though Reflected Consciousness functioning in one body

Vyavaharika Drishti	Paramartika Drishti
<ul style="list-style-type: none"> - Reflected Consciousness - Appearance - In time Space - Effect - Has location - Anitya 	<ul style="list-style-type: none"> - Original Consciousness - Reality - Timeless - Cause - All pervading - Nitya

- Ayam Asmi Atma, Sarvabutastaha
- I am the Atma, the living force in all beings

- **Reflected Consciousness not my Real nature, seeming Nature Due to Reflected Medium**

Reflected Consciousness	Original Consciousness
<ul style="list-style-type: none"> - False nature - Upadhi - Mithya Reflected Consciousness 	<ul style="list-style-type: none"> - Real nature - Satyam - Claim glory of timeless Brahman, Original Consciousness as my glory - Mahima of Brahman - Gita - Chapter 10 - Vibhuti Yoga

Gita - Chapter 10 :

- Entire Creation is glory of Timeless, Spaceless Brahman
- Akasha, Vayu, Jalam, Annam, born out of me Brahman
- Krishna taught as Avatara

Jnani Practices : Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdaham ślokaḥkṛdaham ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāśya ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśa
evāhamevādhastādahamupariṣṭādahaṃ
paścādahaṃ purastādahaṃ
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- World is glory of Mine, who is none other than Param Ishvara
- Jiva Claims - I am paramatma.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Starts with 2 Birds on a Tree
- Dvaitin Ready, only - 1st Part of Verse

2nd Part of Verse = Aikya Jnanam :

- They have Selective Amnesia
- Dasoham ok to Start - Remove Da Retain Soham

• **With Advaita Jnanam all Samsara is gone**

- As Reflected Consciousness - Mortal
- As Ok - Immortal
- No Grief as Atma

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- No Ocean of Shokah

As Reflected Consciousness	As Original Consciousness
<ul style="list-style-type: none">- Constant Complaint, Munmunukaradu- General Conversion- Samsara	<ul style="list-style-type: none">- Everything Ok- Moksha- Paramartha Drishtya- Jiva = Paramatma

- Alongwith Ishvara do Namaskara to Jnani as he Considers himself to be Paramatma
- Jnani also born as Jiva, Later becomes Jnani
- Avatara is born Jnani
- Jeevan Mukta Jnani = Avatara

Prayer : Sada Shiva Samarambam :

सदा शिव समारमभां शङ्कराचार्य मध्यमाम् ।
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥ 1 ॥

sadā śiva samāramabhāṃ śaṅkarācārya madhyamām ।
asmadācārya paryantāṃ vande guru paramparām. ॥ 1 ॥

Salutation to the lineage starting with lord Sadasiva, with Adi Sankara in the middle and continuing up to my immediate teacher. [Verse 1]

Namaskara can be :

- Nirguna Brahman Vastu Nirdesha or Saguna vastu Brahma Vastu Nirdesha or Avatara Vastu Nirdesha
- Religion can Turn out to be cause of war because Gods are many.
- In Vedanta no Gradation, Brahma - Shiva - Vishnu
- Don't Differentiate, if so, it is papa karma, will get Stomach Pain

- **3 Forms Represent one formless God**
- **God is Mixture of formless Brahman and formless Maya**
- **In Pralaya, Kalam, Brahma and Maya is there without Nama Rupa**

- Worship of Different forms in Different temples meant to show all Gods = One Ishvara
- One god different, Male, female, different Ahamkaram Possible
- Forms are for temporary Puja
- Ishvara Bhakti for Vidya Praptou, to gain knowledge, require Appropriate attitude towards Guru and Ishvara.

Shanti Mantra :

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥ 1 ॥

Om Saha Naav[au]-Avatu |
Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai |
Tejasvi Naav[au]-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ॥1॥

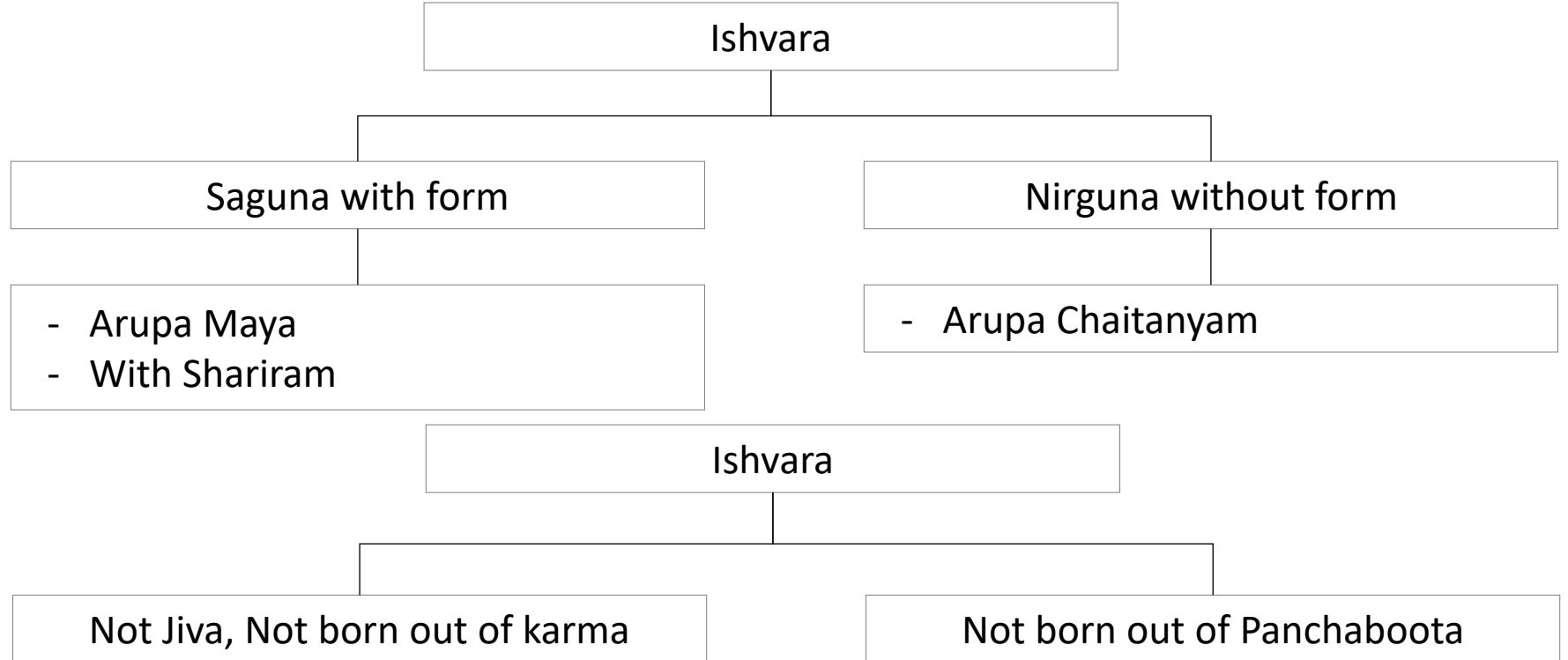
Om, Together may we two Move (in our Studies, the Teacher and the Student), Together may we two Relish (our Studies, the Teacher and the Student), Together may we perform (our Studies) with Vigour (with deep Concentration), May what has been Studied by us be filled with the Brilliance (of Understanding, leading to Knowledge); May it Not give rise to Hostility (due to lack of Understanding), Om Peace, Peace, Peace. [Verse 1]

- Prayer with Proper Attitude.

Revision 295 :

तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं
सर्वेषामीश्वरत्वद्योतनाय। गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति
द्योतनाय च।

- Mangalacharanam is Compulsory before writing a new Text both or Studying a new text Book.



- Mayikam Shariram.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- Guru = Ishvara

(३४८) निर्गुणसगुणवस्तुनिर्देशरूपनमस्काररूपाशीर्वादरूप-

3 Types of Namaskara

Vastu Nirdesha Rupam

Namaskara Rupam

Ashirvada Rupam

Wishing Guru and Sishya

मङ्गलप्रदर्शनम् —

तत्र निर्गुणवस्तुनिर्देशरूपमङ्गलं यथा —

परिपूर्णं चिदानन्दं बुद्धिसाक्षि यदद्वयम् ।

सूर्यादिभासकं नित्यं तेजः शुद्धं तदस्म्यहम् ॥

- Statement of Nirguna Brahman which is complete of the nature of fulfillment and Happiness
- Sakshi - Neuter gender
- Shi = Non-dual

- Sagunam and Nirgunam Brahman are Non-dual
- It is the Ultimate light that illumines the Sun itself

Gita - Chapter 13 :

ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ
tamasah param ucyatē |
jñānaṃ jñēyaṃ jñānagamyam
hṛdi sarvasya viṣṭhitam || 13-18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

- Sun illumines earth, Chaitanyam illumines the Sun.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [2 - 2 - 15]

- Nityam = Eternal;
- Teijasaha = Jyoti Svarupa
- Shuddha = Pure
- Tad Pada Lakshyarthha Rupa
- Finally Mahavakyam... Tad Brahma Aham Asmi
- Mangalacharanam can be Aham Brahma Asmi
- Lakshyarthha Aham Asmi

Chapter - One Prayer :

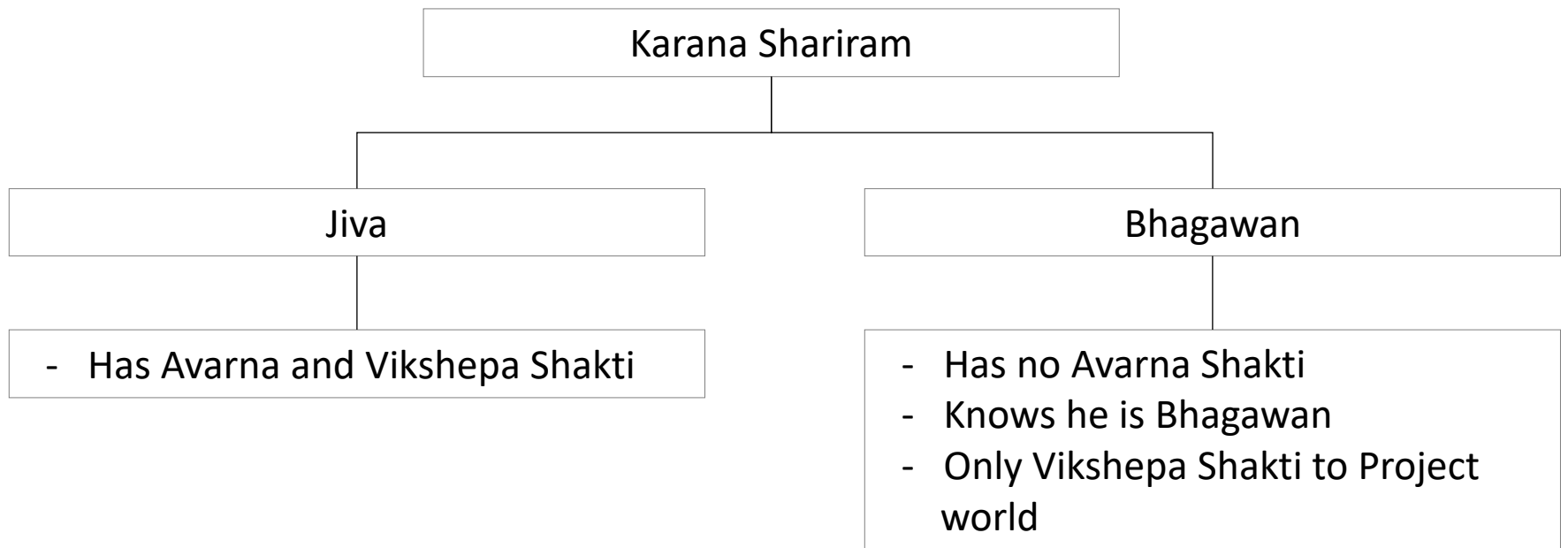
- Shucham Nityam Svaprakasham = Vastu Nirdesha Mangalacharanam No.1

सगुणवस्तुनिर्देशरूपमङ्गलं यथा —
विघ्नाः समूलं नश्यन्ति यन्नामोच्चारणात्सकृत् ।
त्रिपुरघ्नोऽपि यं स्मृत्वा जघान त्रिपुरासुरान् ॥
विना तु येन देवाश्च स्वेप्सितं नाप्नुवन्ति हि ।
सर्वविघ्नविनाशाय चिद्गणेशं नमामि तम् ॥

- Here Vigneshwara Namaskara
- Saguna Vastu Nirdesha Mangalacharanam...

Utter :

- Geneshaya Namaha Vignasya Nashyanti
- Obstacles of Prarabda Papam or Papa Jannya Vignam go away
- Lord Shiva took help of Vigneshwara to Destroy Tripura Asuras
- Read Puranic Encyclopedia
- 3 Cities - Tri - Puras
- Han - To Destroy Jaganana
- Tripura Asuran Jaganatha Fulfills powerful Celestial Desires by offering Namaskara to Ganesha, Destroyer of Obstacles.
- Ganesha has Sthula, Sukshma, Karana Shariram
- Maya = Karana Prapancha of Bhagawan
- Both Jiva and Bhagawan have Karana Shariram



3 Sharirams	Chit
<ul style="list-style-type: none"> - Superficial - Vachyartham 	<ul style="list-style-type: none"> - Lakshyartham - Here Chaitanya Rupa Ganesha Namami

- Here Nirguna Vastu - Brahma Chaitanya Namaskara - 1st Category
- Remember that Ganesha
- Smaramitam
- Namami only for Aashrvada Mangalacharanam

ii) Namaskara Rupa Mangalacharanam :

नमस्काररूपमङ्गलं यथा —
असुराणां निहन्तारं त्रातारं सुरचेतसाम् ।
रमाकान्तमुमाकान्तं नमाम्यनिशमद्वयम् ॥

- Namaskara to lord Vishnu and Lord Shiva
- Nihantam = Destroyer of Asura
- Tataram = Protector of Devas

Gita :

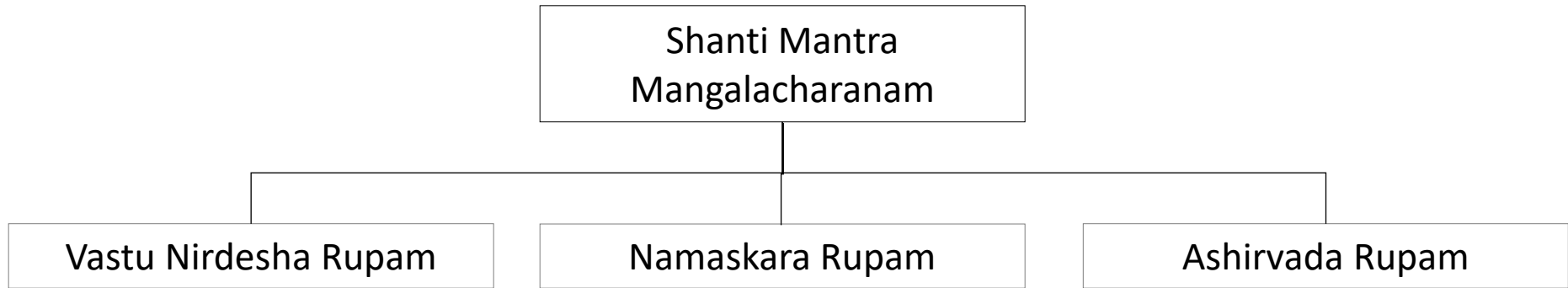
परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Jivatma = Shariram and Chidabhasa

- Ramakanta - Husband of Rama = Lakshmi
- Umakanta = Husband of Uma = Parvati
- Shiva = Husband of Parvati
- Smartha - Respects both Vishnu and Shiva Equally
- Anisham = constantly Does Namaskara
- Vishnu, and Shiva - Not 2 Deities but 2 Names, no Conjunction used by ND
- One God, 2 Veshams - Shiva Vishnu
- Ishvara Ekam, Vesham Dvayam
- Advayam Saguna Vishnu, Non-different from Saguna Shiva
- Protector of Devas, Destroyer of Asuras, Nihantaram.



गुरोः स्ववाञ्छितप्रार्थनरूपमाशीर्वादमङ्गलम् —
 यया शक्त्या देवदेवो जगत्सृष्ट्यादिकर्मकृत्।
 सा मे तिष्ठतु वाक्पीठे ग्रन्थस्यास्य समाप्तये॥

Aashirvada - wish / Expectation

Guru

- May I Communicate well and Complete Text

Gita :

- Chapter 2 - Verse 55
- Jnani not without Desires

Student

- May I understand and become free

Gita - Chapter 2 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Bhagavan, greatest Jnani, has Desire

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati || 3 ||

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- **All Powers - Ichha, Kriya, Jnana, Speaking, teaching, writing, Listening understanding = One Shakti = maya Shakti = Brahma Shakti = Devi Shakti**

- Here Guru Wants power of Communication different from Power of knowing.
- Guru Requires knowing and Communicating powers
- Shakti should be in my Tongue, Asanam Samarpayami
- Guru offers, Vak - Organ of Speech to Saraswathi
- You should talk and Conduct the class
- Never think you are teaching, Allow Bhagawan to teach through you
- Veda Vyasa, Shankara, Saraswathi, Dakshinamurthy talking, writing through this Body
- Be an instrument to Allow Bhagawan to talk
- If you talk, you will fail, give credit of talk to Bhagawan
- Deva - Devaha - Ishvara, Ultimate Bhagawan

Soundarya Lahari :

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।
अतस्त्वामारध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति॥ 1 ॥

Śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavitum
na cedevaṁ devo na khalu kuśalaḥ spanditumapi ।
Atastvāmārādhyāṁ hariharaviriñcādibhirapi
praṇantum stotum vā kathamakṛtapuṇyaḥ prabhavati ॥ 1 ॥

Śiva becomes inert without Śaktī. When Śiva is not united with Śaktī, He cannot manifest the universe. Because of Her functional nature, Divine Mother becomes supremely important. Even gods and goddesses find it difficult to bow before Her and sing Her praise. [Verse 1]

- Bhagawan Does Srishti, Sthithi, Layam because of Maya
- May that Shakti come to my Vak - Organ of Speech
 - Tishtati - Stand
 - Vasatu - Present

Sishya's Prayer :

शिष्यस्य स्ववाञ्छितप्रार्थनरूपमङ्गलम् —
संसारबन्धसंशान्त्या निजानन्दप्रकाशनात् ।
निवर्तयतु जन्मादिदुःखं शिष्यस्य मे गुरुः ॥

- This is also Ashirvada Rupa Desire, wish of Student expressed through Mangalam
- May my teacher Eliminate my Samsara Dukham in the form of Cycle of Birth - Death
- Vishaya Kama karma is responsible for Sorrow

Let Guru Reveal My :

- Nijananda Svaroopo Prakasanat
- Swaroopo Ananda

Cause of Bondage of Samsara, Sorrow (Avidya, Kama, Karma)

- Avidya Removed by Vidya of Nija Ananda Prakashanat (Vidya)

- **Nija Ananda = Reveals Svarupa Ananda then Dukham of Samsara goes**
- **This is Desire of Sishya**

(आ. ३४९-३५९) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या-सस्य) नमस्कारः —

3 Topics - Guru Namaskara :

- 349, 350, 351 - Common Acharya for all = Vyasa Acharya
- Here Vyasa Namaskara

Who is Vyasa?

- Composer of Vedanta Shastram (2 Meanings)

What is Central Teaching of Shastra?

- Karma, Upasana, Jnanam, Dvaitam, Advaitam, Pravritti, Nivritti
- Tatparyam can't be known by independent Study
- Vyasa wrote Brahma Sutra to arrive at Central teaching

Names of Brahma Sutra :

i)

Shariraka	Mimamsa Sutram
<ul style="list-style-type: none">- Atma- Resides in Body	<ul style="list-style-type: none">- Vichara

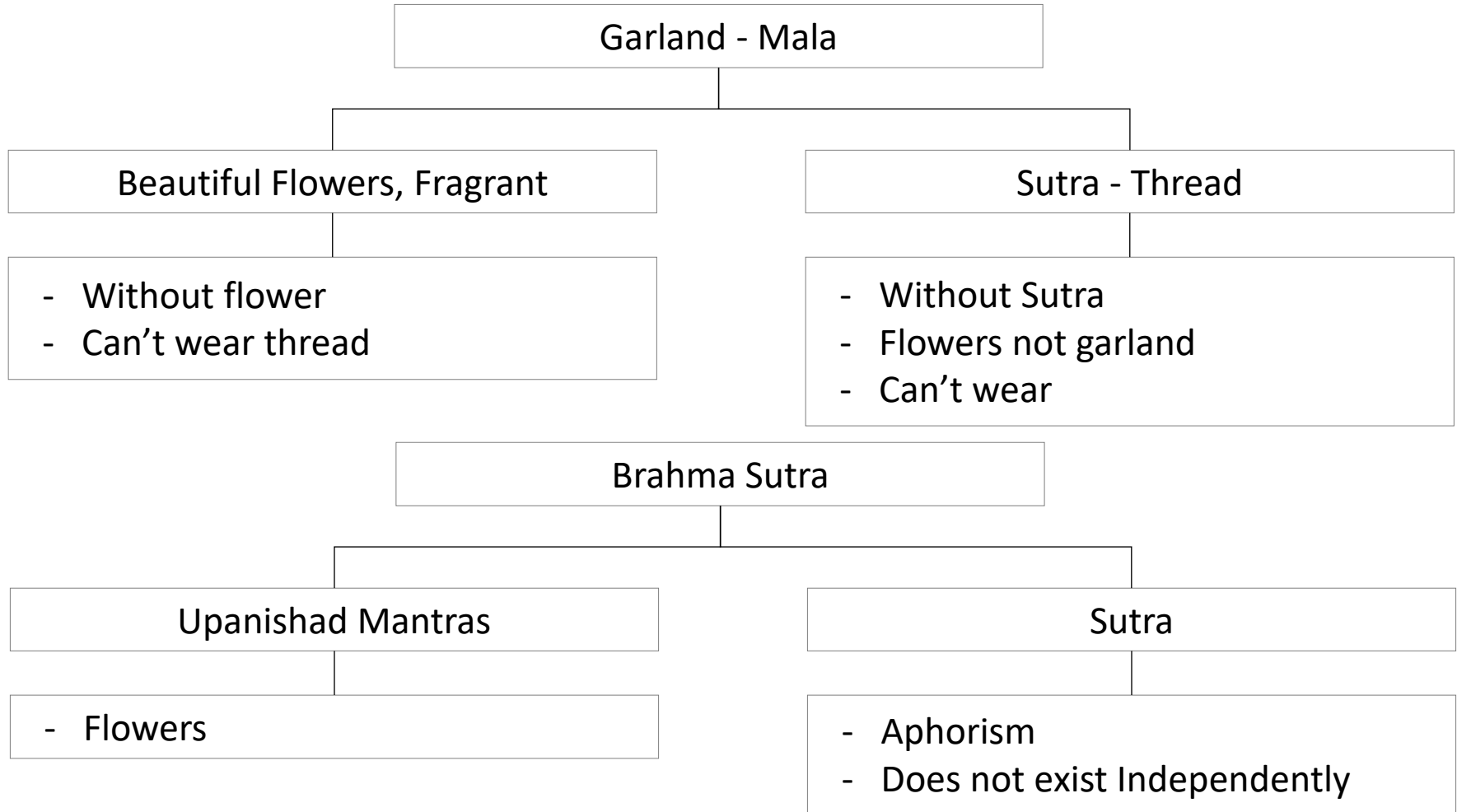
- Atma Vichara Sutras

ii) Uttara Mimamsa Sutrani (Jnana Khanda) :

- Purva Mimamsa Sutras belong to karma Khanda

iii) Paurusheya Vedanta Shastram :

- Apaurusheya Vedanta Shastram = Vedas Upanishads both Complementary.
- To Show Upanishads and Brahma Sutras are Complementary, Shankara gives Example.



- Athato Brahma Jingyasa

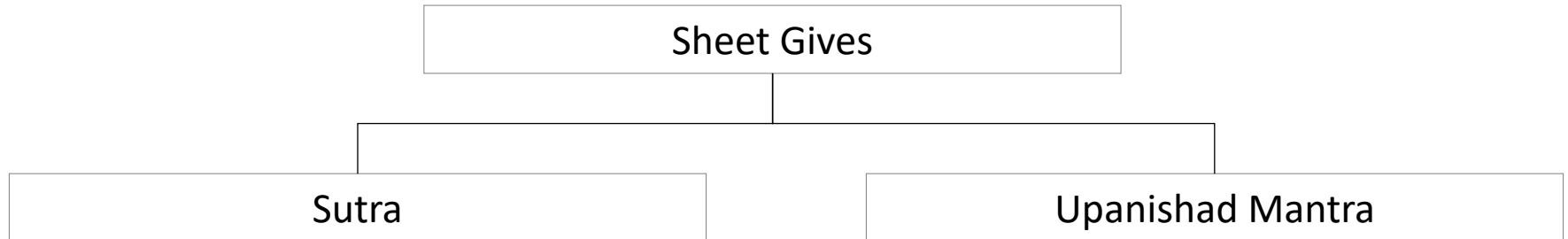
Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

Analysis :

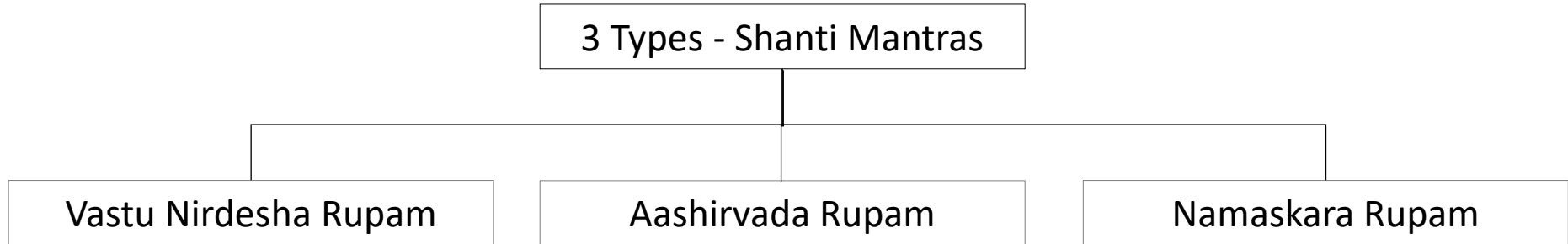
- Tad Vijnasasya, tad Vijaneti



- Brahma Sutra and Upanishads are Complementary
- Brahma Sutra compiled by Veda Vyasa
- Hence, we are all indebted to Vyasa and do Namaskara to Vyasa
- 1st Tattva Drishti - 4th Chapter
- 2nd Adrushti - 5th Chapter
- 3rd Tarqa Drishti - 6th Chapter

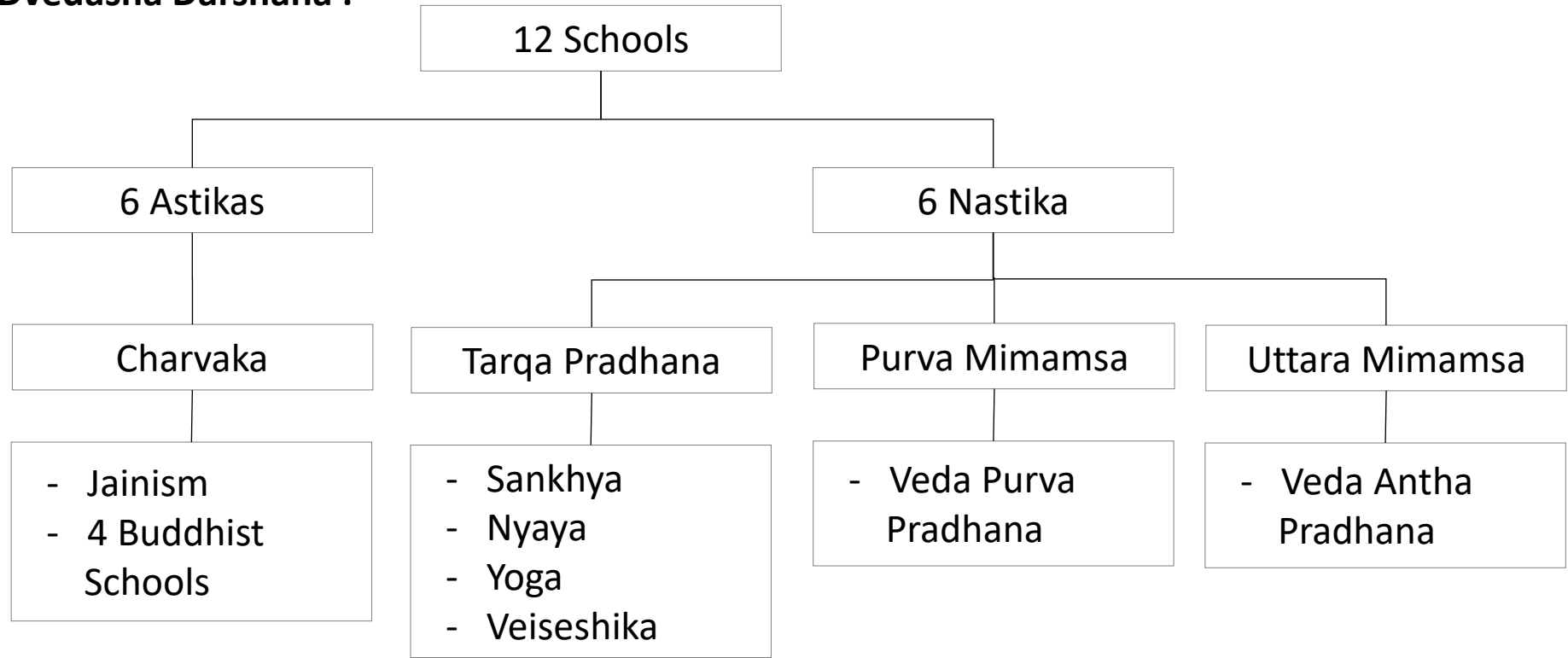
(आ. ३४९-३५९) वेदान्तशास्त्रप्रणेतराचार्यस्य (श्रीवेदव्या-सस्य) नमस्कारः —

- Vedanta Teaching Started for Tarqa Drishti
- ND - Talks of Importance of Mangalacharanam



- Formless, All pervading, Original Ishvara or Devata Ganesha, Vishnu, Shiva.
- Both Serve as Mangala Charanam
- Guru Namaskara includes, Ishvara and Veda Vyasa
- Presented Vedanta Darshana compared with other Darshanas.

Dvedasha Darshana :



- All 12 Schools discussed in Brahma Sutra

1st Chapter :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Tu - Refutes Purva Mimamsas.

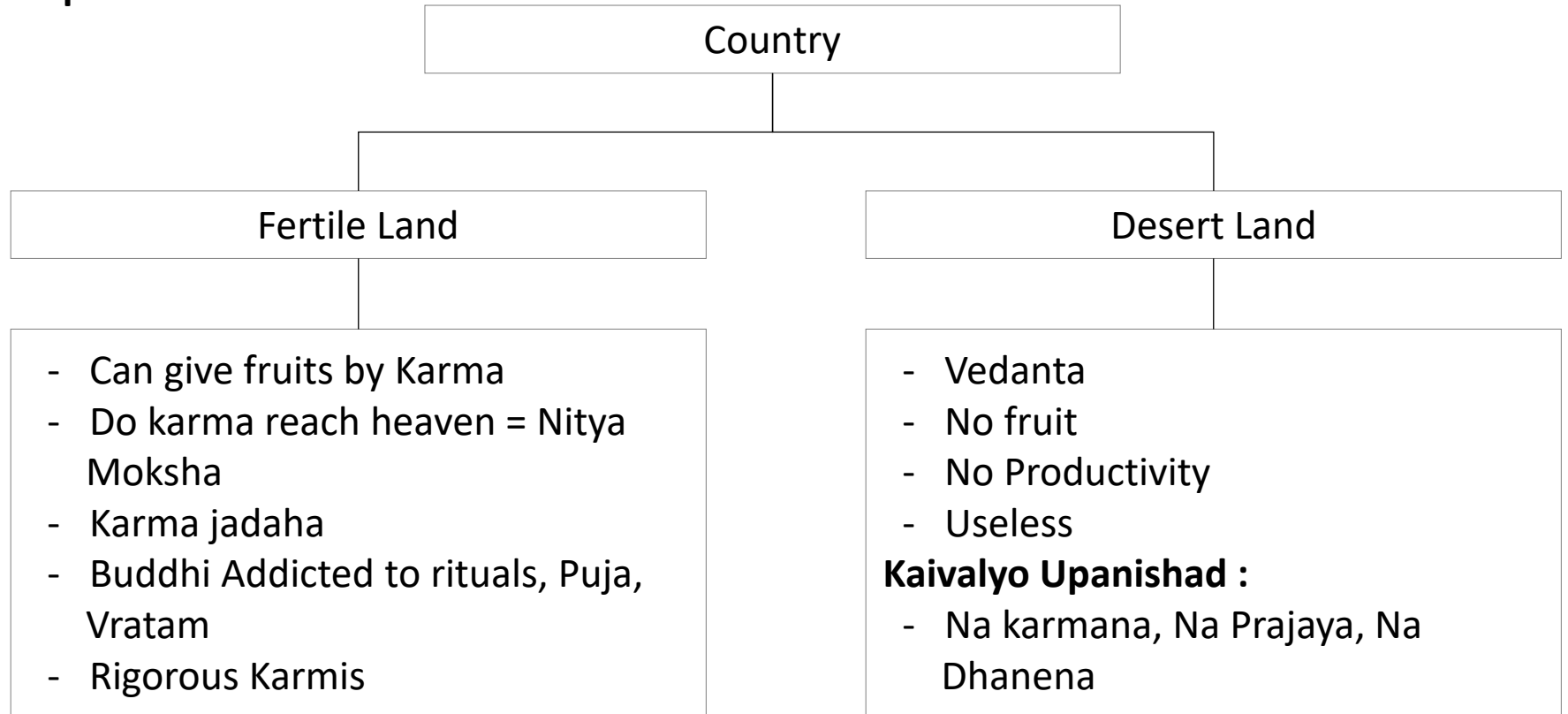
Rest of 1st Chapter :

- Sankhya main opponent of Vedanta Negated

2nd Chapter :

- Nyaya / Veiseshika / Yoga negated
- You have Deficiencies, Doshas without Veda in Darshanam
- Astika Superior Includes Shabda Veda Pramanam
- Sankhya, Yoga, Veiseshika, Nyaya Accommodate Veda but Tarqa Predominant (Primary)
- Veda - Secondary
- Sankhya - Prathama Mallam
- Nyaya - Defeated in 1st Chapter Brahma Sutra
- Purva Mimamsa = Understood Deficiency of Tarqa
- Vedanta Taken as Appendix.

Example :



Kaivalyo Upanishad :

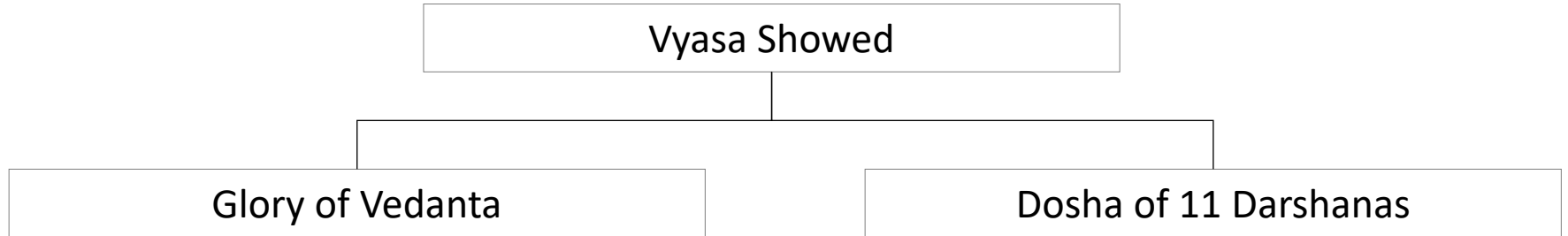
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmanā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

Vyasa :

- Gave Primary importance to Veda Shabda Pradhana
- Veda Karma khanda Purva = Support
- Tarqa = Support
- Come to Advaita Jnanam be free
- Right Proportion, Right Vision
- Upabrimhanam = Supported by
- Essence of Vedanta in Brahma Sutra
- Big Mistake in Vision without Vedas.



- Vyasa is Very important for Spiritual Seekers of Moksha.

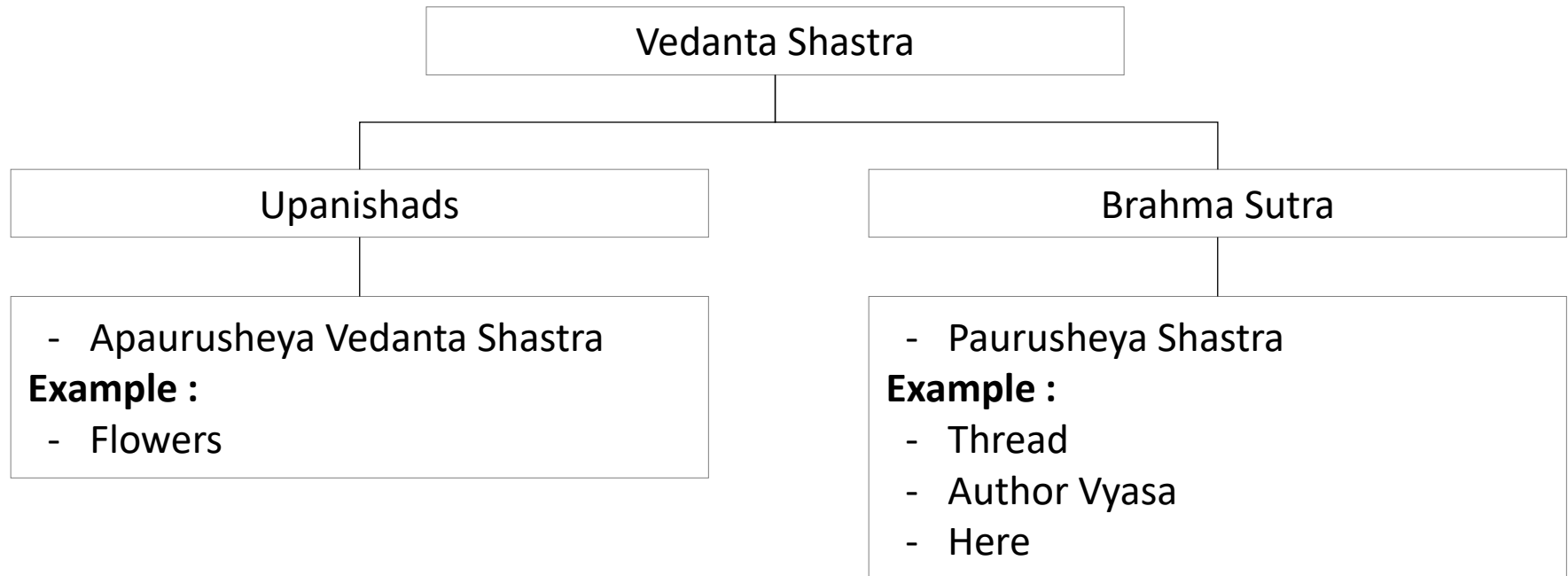
अचतुर्वदनोब्रह्म द्विबाहुरपरोहरिः
अपाललोचन शम्भुः भगवान् बादरायनः।
acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

- Badarayana is 3 - Brahma, Vishnu, Shiva in one form
- Brahma - without 4 Heads
- Vishnu - without 4 Hands
- Shiva - without 3 Eyes

Vyasa :

- Is a Lion walking in the forest where there are 12 Animals (Darshanas) are moving around.
- Vedanta Kesari, lord = Lion = Defeats others

How Vyasa is author of Vedanta Shastra?



- Equal importance given to both, Both complementary.

- 4 Chapters of Brahma Sutra is a garland which ties Up all the Upanishadic teaching as one essence
- Without Brahma Sutra, can't Know Tatparyam of Upanishads, central Teaching.
- Names of Brahma Sutra - Uttara Mimamsa Sutra, Shariraka (Atma) Mimamsa Shastra, Vedanta Shastra.
- Vyasa Classified Vedas into Rig, Yajus, Sama, Atharvana
- Appointed 4 Disciples to Propagate.

Definition of Namaskara :

१. मयदानवनिर्मितत्रिपुरभञ्जनप्रवृत्तो महादेवो यदा विजयं नालभत तदा स सर्वैर्देवैः सहितो विघ्नराजं गणेशमाराध्य विजयमवाप । महादेवस्य विजयेन देवा निर्भया अभवन्निति कथा पुराणेषु प्रसिद्धा ।

२. वेदान्ता नामोपनिषदः । तासां तात्पर्यस्य निर्णायकत्वात् तदनुसारिब्रह्मसूत्र-रूपोत्तरमीमांसाख्यशारीरकशास्त्रमपि वेदान्तशास्त्रमित्युच्यते । तत्कर्ता श्रीवेदव्यासः ।

३. स्वापकर्षस्य स्वाभीष्टदेवतागुर्वादेरुत्कर्षस्य च मनसा चिन्तनं वाचा कीर्तनम्, तथोत्कृष्टदेवतागुर्वादीन् प्रति कायेन प्रणिपातादिकरणं च नमस्कारः । त्रिविधा एते नमस्काराः क्रमेणोत्तममध्यमकनिष्ठरूपा भवन्ति...

Namaskara Reveals 2 Facts

Prostrator

- Inferior
- Apakarsh

Prostrated

- Superior
- Utkarsha
- Guru / God / parents

- Namasya Utkarsha Names kartruhu Apakarsha Bodhakam Karma.

Upadesha Sara :

3 Instruments of Prostration

Kahika

- Physical namaskara in the Direction of Superior
- Kanishta

Vachika

- Ashtotara
- Madhyama

Manasa

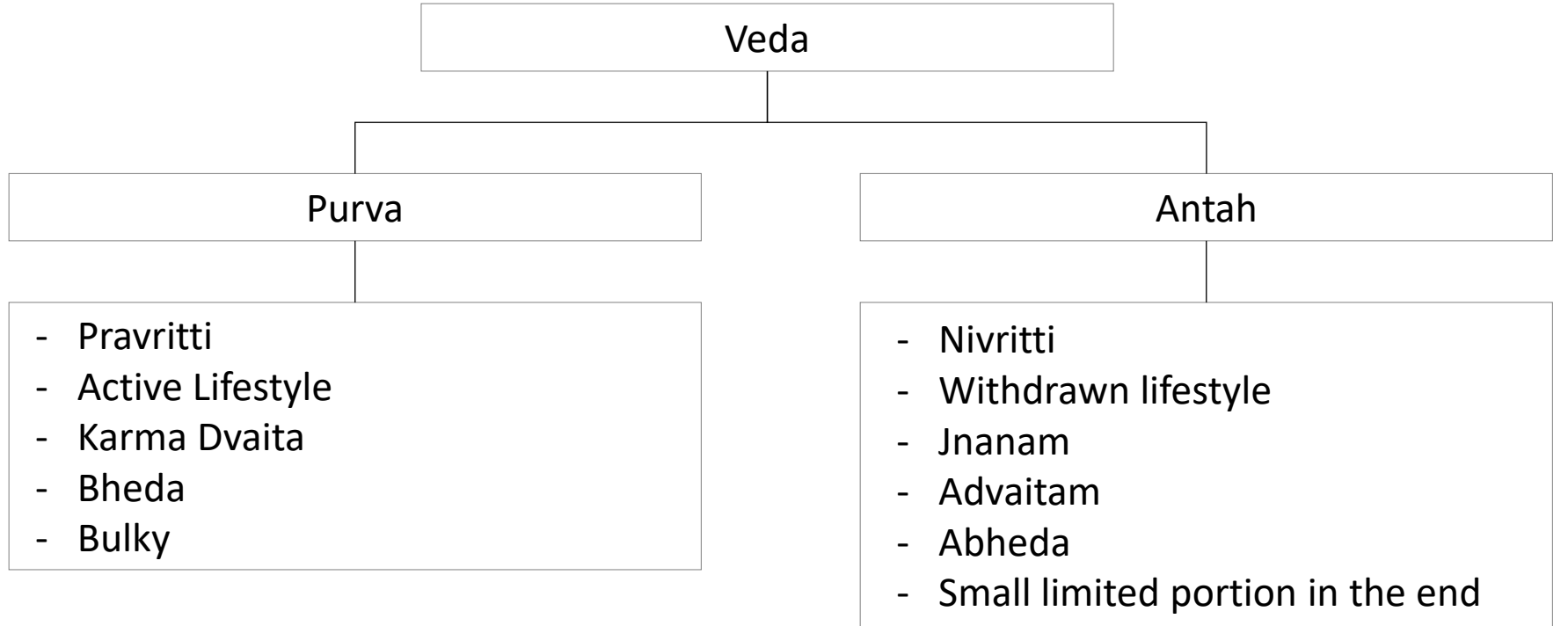
- Mentally invoke
- Uttama

- Be Humble, Guru knows more, Devata has more power
- Humility is integral part of Namaskara
- Arrogant can't do Namaskara
- 2 Pages of Vyasas Glory through Brahma Sutra

Topic 349 :

(३४९) दृष्टान्तो वने वायुकृतोऽनर्थः – (१) वायुः, (२) वने प्रसृतः कण्टकिवृक्षान् कम्पयित्वा, (३) वृक्षाणां कण्टकान् प्रसार्य, (४) रम्याणि, (५) कमलपुष्पाणि, (६) स्वस्थानादपच्छिद्य, (७) कण्टकेषु तानि पुष्पाण्यासज्य भ्रामयति ।
(८) तन्मार्गगामिनः पथिकस्य कण्टकलग्नानि कमलपुष्पाणि दृष्ट्वैव चिन्तोदिता –

- Imagery of a Picture like Ratha Kalpana in Katho Upanishad.



What is Tatparyam of Veda?

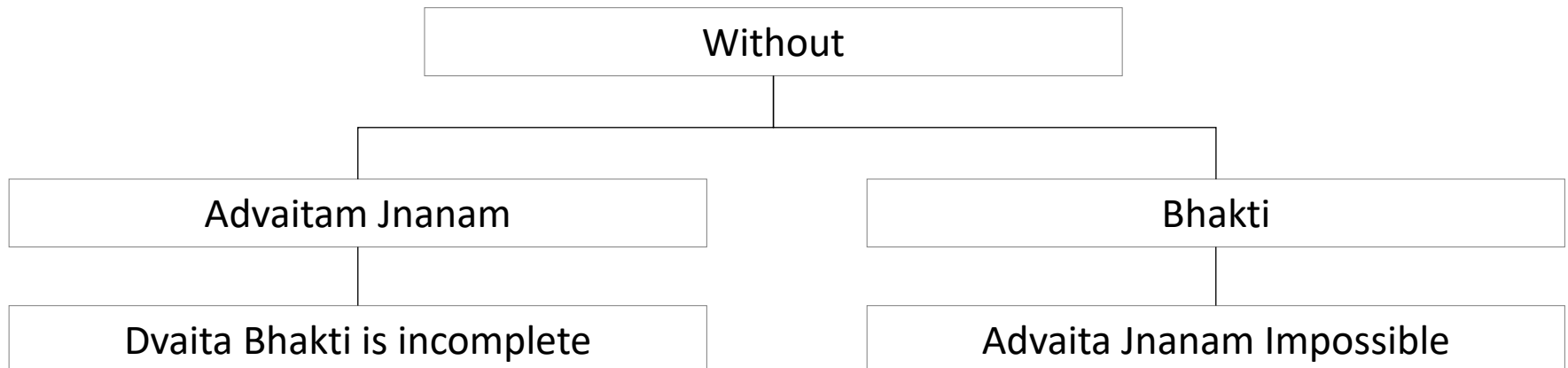
Jnanam	Bhakti
<ul style="list-style-type: none">- Advaitam- Tat Tvam Asi	<ul style="list-style-type: none">- Dvaitam- Nama Sankartanam

What is final Vision of Veda?

- Both important, equally

Supportive	Supported
Bhakti	Jnanam

- This is Biggest Confusion
- In Bhagavatam both Dvaitam, Skhanda 10 and Advaitam Jayante Gita and Uddhava Gita Chapter 11 are there
- Tatparyen not in Dvaita Bhakti but in Advaita Jnanam.



What is Tatparyam of Veda?

Dvaita Bhakti	Advaita Jnanam
<ul style="list-style-type: none">- Sadhanam- Means	<ul style="list-style-type: none">- Sadhyam- Goal

- **Everyone comes to Advaita Jnanam one day, without that no Moksha**
- Dvaita Acharyas Mislead Sishyas
- Can't Skip Advaitam
- Nama Sankeertanam gives Chitta Shuddhi, Guru Prapti, Gradually leads to Moksha.
- This is Sampradaya, Clarity comes in Brahma Sutra
- Therefore Vyasa Important

Example :

- In the Forest, Powerful Vayu causes Disaster
- **Vayu = Dualistic Acharyas**
- Plants, with thorns Separated, thrown in the ground because of Cyclone
- Lotus flowers also thrown on top of thorn
- Flower and Thorns get connected and Flowers get Damaged
- Sanjayate = Joined
- Asakta, Asanjayate comes from this Root
- A Traveler in the forest Saw the Beautiful flowers Damaged by thorns

- Well wishing traveler is Vyasacharya who is going to Save
- Various Agama Shastras came at some time
 - Agama Shastras
 - Dvaita Shastras Popular
 - Vaishnava, Shaiva, Devi Bhaktas
- Glory of Bhagawan Encouraged all Pujas
- Moksha = Shiva, Vishnu Loka Prapti
- Vyasa did not want to condemn Agama Shastra
- They were useful for Chitta Shuddhi
- Vyasa Created set of Puranas, incorporated all Agama Gods and Pujas instead of Vedic Karmas Like Agnihotra
- Instituted Panchayatna Puja, Srividya Puja, not Panchayatna karma
- Dvaita Shastram is Incorporated in Puranas

Vyasa Gave Warning :

- Puja will not give Moksha but will give Chitta Shuddhi
- Take Agama Pujas Drop Agama Dvaita Darshanam
- Puja = Mode of worship

Darshana / Philosophy :

- Puja will take you to a Loka and give Moksha

- **Sadhanams you can do**
- **Dvaitam will not give you Moksha**

Bhagawatam :

- 11th Skhanda introduces Vedanta
- Agama Puja Replaces Veda Purva Bhaga
- Do Vishnu Aradhana
- Put Vibhuti, Kumkum, Namakam come to Advaita Jnanam for Moksha
- Chatur Masyam - Agnihotram replaced by Pujas
- Hybridization Done by Vyasa in Purana

Modern Hinduism

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graph TD; A[Modern Hinduism] --> B[Agama Puja]; A --> C[Vedanta for Moksha]; B --> D[For Chitta Shuddhi];
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Agama Puja

Vedanta for Moksha

For Chitta Shuddhi

Revision 297 :

(९) सुन्दराण्येतानि कमलानि नैतत्स्थानयोग्यानि, (१०) किन्तूत्तमस्था- नयोग्यानीति ।
(११) स पथिकस्तानि कमलानि हस्ते गृहीत्वा, (१२) पुनरपि विचारयामास —
पवनोऽयं यथा पुनरप्येनानि पुष्पाणि कण्टकेषु नासञ्जयेत् । (१३) तथा संविधानं
कार्यमिति । एवं विचार्य सूत्रनिर्मित- जालकेन कण्टकिवृक्षान् पृथक् चकार । तेन
जालकेन पुष्पाणि कण्टक- प्रवेशात्परिरक्षितानि ।

- 3rd Student - Tarqa Drishti
- New Vedanta course Starts for him

Introduction :

- Mangalacharanam, Ishvara Namaskara, Guru - Vyasa Namaskara
- Author of Fundamental Vedanta Shastra - Brahma Sutra
- Vyasa Mahima - 2 Pages
- Vyasa Namaskara - Later

Sloka :

अचतुर्वदनोब्रह्म द्विबाहुरपरोहरिः
अपाललोचन शम्भुः भगवान् बादरायनः।
acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhuḥ bhagavān bādarāyanaḥ।

- Vyasa manifestation of Triputi Brahma / Vishnu / Shiva

Sloka :

नमस्त्रैयन्त कान्तार विहारैक पटीयसे
वादि मत्तेभः संहत्रे व्यासकेसरिणे नमः
namastraiyanta kāntāra vihāraika paṭīyase
vādi mattebhaḥ saṁhatre vyāśakesariṇe namaḥ।

- Vyasa = Kesari = Lion in forest
- Forest = Kantara
- Patiyase = Lion Capable, unchallenged, in forest of Vedanta
- Lion kills Powerful elephants
- Vyasa - Kills 11 Elephants, who are 11 Challengers to Advaita Shastram
- Samhatre = Destroys

Brahma Sutra - Chapter 2 - 2nd Section :

- Refutes Sankhya / Yoga / Nyaya / Veiseshika / Jain / Baudha
- Imagery of Vyasa - in a forest
- Kantaki Trees with thorns, Cyclone blows thorns to the Ground
- Lotus Plants thrown on Ground fallen on Top of thorns
- Wind Plucks flowers from Lotus Ponds and Drops them on thorns
- Tender flowers and Sharp thorns come in Contact and flowers are Destroyed by Powerful wind
- Wind = Dvaita Acharyas Students = Kamalam
- Available for Advaita Jnanam, given Dvaita Darshanam
- Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa who accept Duality as Reality
- A Person is well wisher of flowers
- A Thought comes to the well wisher
- 13 Flowers - 13 Philosophies
- Wind can Pluck more flowers and Dump them on thorn in future
- Saved future flowers from Powerful wind.

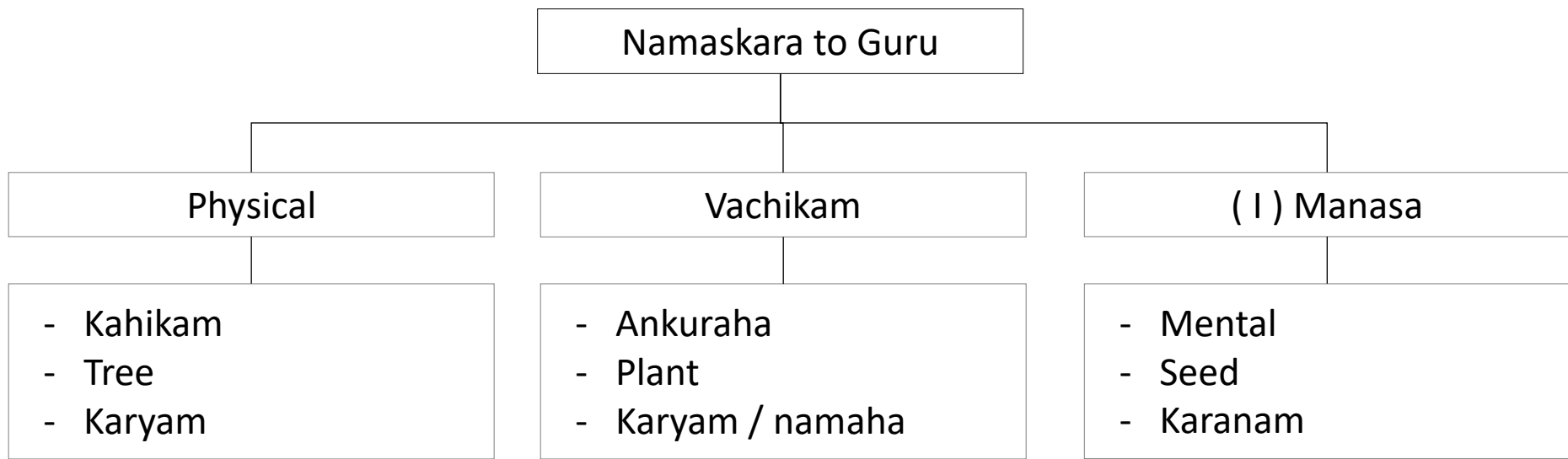
- Asanjaye - Dropped connection between thorn and Flower by building a net Made of Sutram.
- Made a Sutra Jala - Separated flowers from trees.
- Flowers not Carried to thorn
- **Flowers rescued, protected from thorn**
- Brahma Sutra = Jalakam = Net to project Vedanta Student from Dvaita Darshana thorn
- Students can remain Always in Advaita Darshanam.

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

- Calamity caused by other Philosophies
- Bheda Vadi follow Dvaita Darshanam

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-
मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

- Dvaitam Satyam, Bheda Vadi Acharyas Teach
- Jiva, Jagat, Ishvara Bheda exists, one Jiva different from another...
- All Acharyas = Cyclonic wind



- Mental respect gets Converted to Physical Namaskara and Vachika - Namaskara
- Guru Understands through Namaskara Bhakti and Sraddha
- Bheda Vadins can't be called Acharyas
- Guru Supposed to Remove Spiritual ignorance from Disciple
- Dvaita Acharyas don't remove Physical ignorance

Person is Lion :

- Figuratively / Artha vada not Mukhyam
- Dvaita Acharyas are figuratively called Acharyas
- Dvaita Darshana = Wind
- Rituals not Central teaching they are meant for Dharma, Artha, Kama Purusharthas
- Really they are not Goals

- Fall within Samsara, Keep you within Samsara
- Dvaita vakyam in Vedas are Kantaki Vriksha
- Thorny Trees, Artha Vada, not Tatparyam of Veda
- Karma and Karma Phalam in 14 Loka = Veda Purva Bhaga

Gita - Chapter 2 :

व्यवसायात्मिका बुद्धिः

एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च

बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih

ēkēha kurunandana |

bahuśākhā hyanantāśca

buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

यामिमां पुष्पितां वाचं

प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ

नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ

pravadantya vipaśchitaḥ |

vēdavādaratāḥ pārtha

nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

Gita - Chapter 2 :

कामात्मानः स्वर्गपराः
जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां
भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

kāmātmānaḥ svargaparāḥ
janmakarmaphalapradām |
kriyāviśēṣabahulām
bhōgaiśvaryaḡatiṃ prati || 2-43 ||

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and lordship. [Chapter 2 – Verse 43]

भोगैश्वर्यप्रसक्तानां
तयापहतचेतसाम् ।
व्यवसायात्मिका बुद्धिः
समाधौ न विधीयते ॥ २-४४ ॥

bhōgaiśvayaprasaktānām
tayāpahṛtacētasām |
vyavasāyātmikā buddhiḥ
samādhau na vidhīyatē || 2-44 ||

For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi. [Chapter 2 – Verse 44]

- All Kamya Karma, Upasana - Artha Vada portion - Dvaitam

Tatparyam : Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ |

pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti || 3 ||

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Artha Vada = Secondary Statements, no Primary meaning or importance

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- If trapped in Upasana or Karma, very unfortunate
- Follow temporarily till Sadhana Chatushtaya Sampatti comes
- Reject Dasoham, replace by Soham
- Only Advaita Acharyas will Say Soham

Dvaitin	Advaitin
Permanent Dasa	Soham

Artha Vada - Veda Purva

Sruti

Ninda

Glorify Advaita Jnanam

Criticize karma, Upasana

Shad Lingas :

- Upakrama Upasamhara, Abhyasa, Apurvata, Phala, Arthavada, Upapatti

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

- Glorification involves exaggeration

i) Advaita Jnanam alone gives Moksha, Phala Lingam :

Phalam	Artha Vada
Factual	Jnana Phalam exaggerated

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- In Jnanis family no ignorant person exists, all become Jnanis Stuthi Artha Vada

Taittiriya Upanishad : Brigu Valli :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
veda pratitiṣṭhati annavānannādo bhavati |
mahānbhavati prajāyā paśubhirbrahmavarcasena |
mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

- Jnani will have Children, Cattle... Stuti Artha Vada
- Glorifies Advaita Jnanam.

ii) Artha vada Criticising Dvaitam : Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुध्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannr̥ṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyaṃ bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyaṃ yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [1 - 4 - 10]

- All who do Upasanas Differentiating Upasya Devata from themselves don't know Reality.
- They are like Animals Serving human

Example :

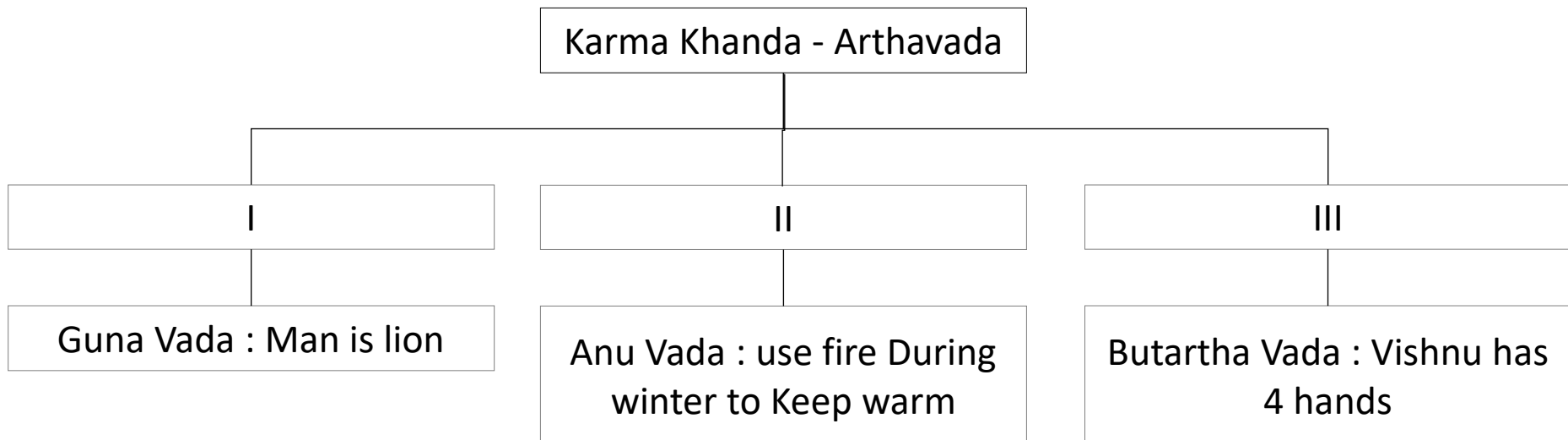
- Cattle Serves Human to Plough land
- Donkeys serve human beings to Carry the Load

Upasana :

- Bhagawan is Different than me, Great, I am Small, Limited = Devanam pashu

Aim :

- Dvaite Tatparyam Nasti
- Suthi Artha - Nindra in Vedantic context
- Now 3 in Karma Khanda context



Gunavada Arthavada :

- Vedic Statement Contradicts Pratyaksham, Tarqa, Anumana

Example : Panchagni Vidya :

- Father, mother = Agni man is fire
- Can't Keep water on head to Boil water

i) Purusha Agni = Guna Vada Arthavada :

- Contradicts Pratyaksham

Example :

- Man is a Lion

Katho Upanishad :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon.

- Heavenly People Attain immortality.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Sentence Contradicts Sruti and Anumana
- Yatu karma Phalam tatatu Anityam
- Gunavada Rupa Arthavada
- Glorification, don't take literally, take Figuratively

ii) Anuvada :

- Statements knowable through other Pramanas
- Agnihi Kimasya Bhesajam, kiman = Snow

• **Want remedy from cold in winter, Sit near fire Place**

- Know Clearly also from Pratyaksham and through Veda not Pramana Vakyam
- Anuvada Rupa Athavada

iii) Butartha Vada :

- Statement without Tatparyam not Contradicted (Virodha) or Revealed (Samvada) by other Pramanam.
- Virodha Nasti, Samvada nasti, no Agreement or Vilakshanatvam.

Example : Brihadaranyaka Upanishad : Bashyam : 1st Chapter - 3rd Section :

- Prana Samvada Story
- 20 Bashyams of Brihadaranyaka Upanishad - Taken in Saturday Classes
- Brihadaranyaka Upanishad Vichara Bashyams
- Satyasya Satyam, Atma iti Yeti Upasita, Sanyasa Bhashyam
- Pramana Bhashyams Chapter 1 3rd Section

Example :

- **Vajrahastaha Purandaraha Indra has got Vajra Yuddham in his hand**
- Does not contradict Pratyaksha
- Indra not Visible, Pratyaksha Ateetatrat
- Can't know from Physics Book
- Pratyaksha, Anumanam, Upamanam, Anupalabdhi, Artha Patti, Laukika Shabda does not Reveal Vishnu has 4 Hands, Brahman - 4 Heads
- Butartha Vada = We accept as Fact has no Tatparyam
- Vishnu Sleeps in Milky ocean, Shastram talks.

It is not Guna Vada :

- Only if it Contradicts other Pramanam
- Not Anuvada - Not Corroborated by other Pramanam.
- Since we do not know, we should not negate Milky Ocean.

Assume :

- It Might be a Fact
- Accept, don't accept, both Ok

<ul style="list-style-type: none">• For Moksha Don't require

- Tatparyam Nasti
- When known through other Pramanam it is Anuvada (Sit in front of fire During winter)

<ul style="list-style-type: none">• When 2 Options negated Pramanantara Virodha and Samvada not there it is Butarthavada

- Accept, Don't accept, makes no difference to the Central teaching of Upanishads - Moksha
- 4 Hands, 4 Heads, Could be fact or Imagination

Brahma Sutra :

- When Scriptures Describe Bhagawan with 4 forms, 4 heads, it can be fact
- Bhagawan has Maya Shakti, can appear in any form for the Bhakta
- We don't take it as Imagination.

- Ganesha, Shiva, Vishnu, Devi Vyavaharically Possible, empherically Possible for Bhagawan not Imagination.
- Possibility neither Contradictable or Corroborated by Pratyaksha.

Topic 350 :

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

- ND is continuing with Topic of Mangalacharanam
- Guru Namaskara, Ishvara namaskara
- Vyasas teaching in Brahma Sutra is to interpret Upanishads Correctly
- Vyasa - Guides, Rescues Shankara - Follows Guideline
- ND - Presents imagery
- Veda = Forest, Karma Khanda, Kamya Karma, Artha, Artharthi Bhakti = Trees with thorns, appear Aaractive.

Gita - Chapter 2 :

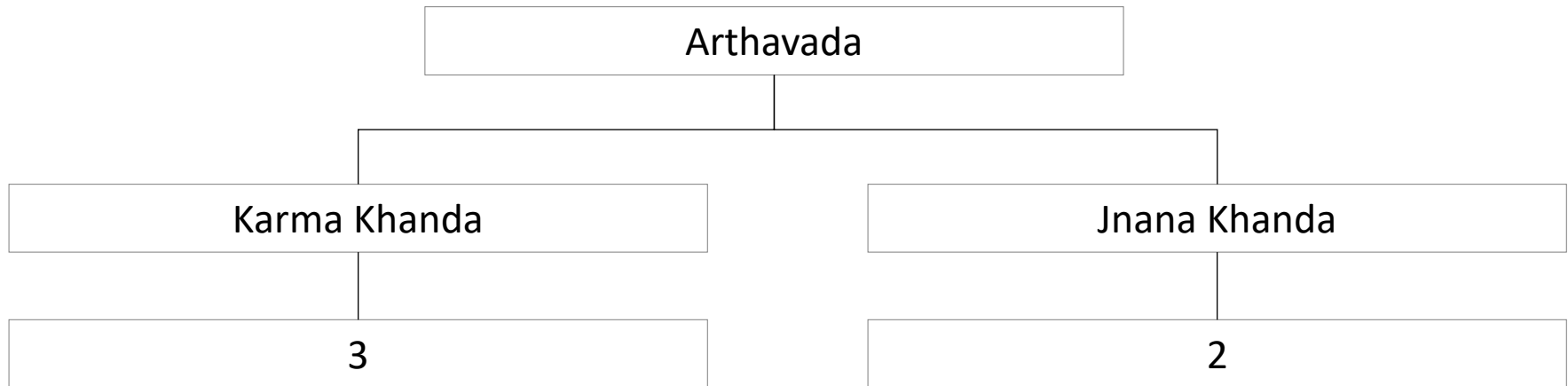
यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ ।
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

Yamimam Pushpitam :

- Rituals for Personal, family professional benefits.
- Nishkama, Pancha Maha Yagya, Nitya, Naimittika not emphasized
- Bheda acharyas
- Kamyā and Prayashchittam Propagated



Theory :

- Because it keeps you in Samsara
- Rituals for worldly Desires Activated not Sandhya Vandanam and Pancha Maha Yagya
- Pravartyata - Show Casing, highlighting.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhiro'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

- Preyamarga Highlighted
- Sreya - Down Played by Dvaitin
- All human beings by Nature are god only
- Sishyas are naturally Straight forward without Dishonesty (Kapatyam) likes - Dislikes
- Sishyas tempted through various Rituals
- Human beings should be Kept in Moksha temple
- They are Plucked from Sreyan temple to Kantaka Preyas thorns.
- One must teach Vedanta to Sreya, Jnana Marga Students (Natural Path)

• **Manushya janma not for Dharma - Artha - Kama but Moksha**

- Sanyasis in Chaturmasya Vratam not Supposed to move for 2 Months, must attract others to Sravanam, Mananam
- Instead of that Sanyasis Do Homas so that Societies loans can go, Children get Job, Marriage done.
- Sanyasis Dumped in kamya and Prayaschitta Karmas
- Advaita Acharyas also go as per demand and Supply and to collect funds for Ashrama
- Astrologers Join for Dosha Nivritti, Push us to Kalahasti, Rameshwaram

- **Prayashchitta takes care of Part of Prarabda only**
- **Sanchita Bundle intact.**

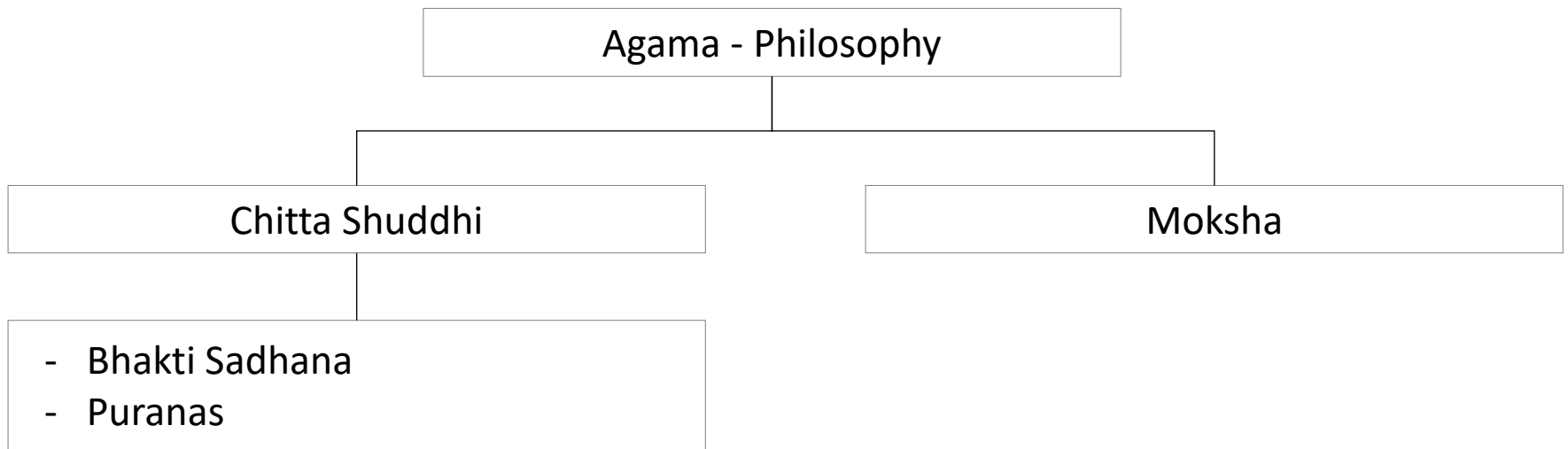
एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत्सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११) तान् शिष्याना- त्तत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

- Society, karmas Thorns
- Must be taken out from thoughtless theological religions.

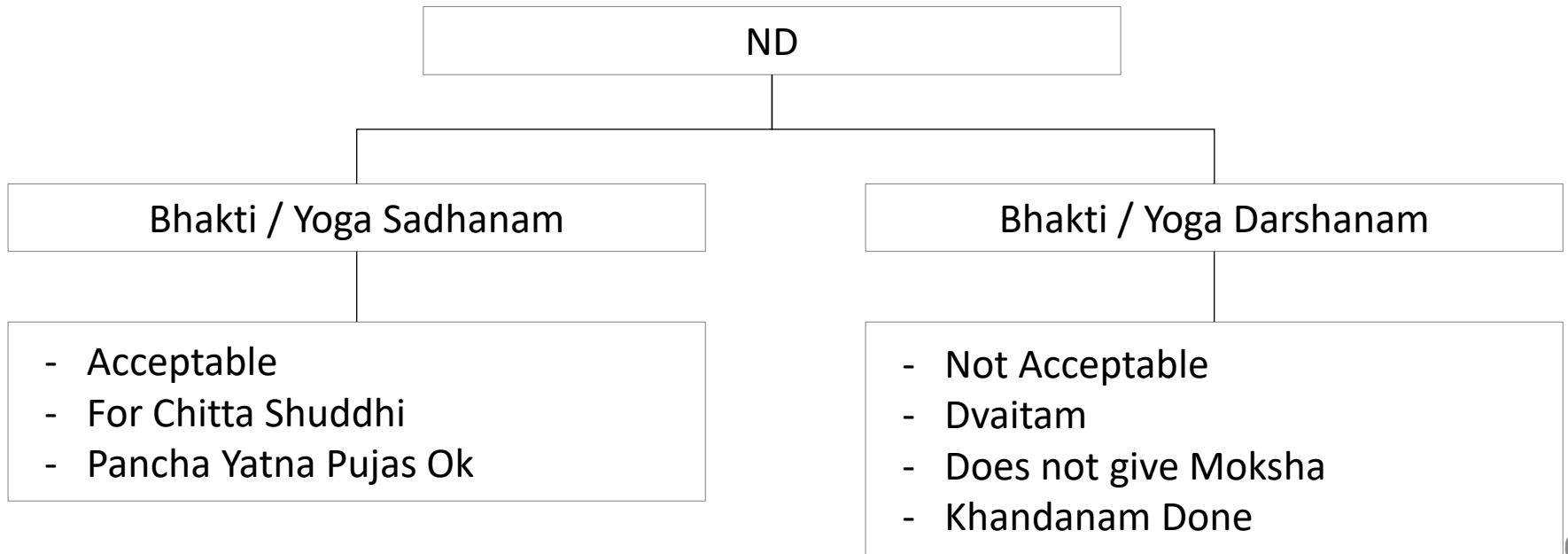
- They keep Society in Samsara
- Society trapped in materialistic Religion
- Moksha Requires Brahma Jnanam in Previous Yuga
- In Kali Yuga Moksha only through Sankeertanam, Jnana Yoga difficult

Bhagawan :

- I don't Stay in Vaikunta, have already Vacated
- Staying in our hearts now
- Bhagawan not in Surya Mandala
- Where Sankeertana is there Bhagawan is there in Kaliyuga
- Kruta Yuga - Moksha through Jnanam
- Don't require Sruti, Smruti, Brahma Sutra
- Only hare Rama... Leads to Higher Samsara - Lokas, lower Samsara - Lokas, Sufferings.
- Karma gives Chitta Shuddhi not Moksha
- Bhagawan Vishnu took Avatara as Vyasa to write Brahma Sutra
- Vyasa = Forest traveller



- Bhakti Sadhana and Bhakti Darshanam
- Bhagawatam has Sadhananam and Darshanam, people drop Darshanam
- Vyasa Clearly Distinguishes and weeds out unwanted portion.



Brahma Sutra :

- Karma does not give Moksha takes all theologies and weeds out guide
- Flowers - Students caught among thorns of theology
- Students have done Punyam to be born in Vedic Culture
- Agama takes one away from Vedanta

Example :

- Deer, Marichi took Sita away from Rama

Forgotten : Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Discover Soham, Criticize Dasoham
- Soham = Vedantic teaching Bhaktas can't equate to Bhagawan
- Dvaitins Suppress Mahavakyams and Say Claiming
- Bhagawan as self = Papam.

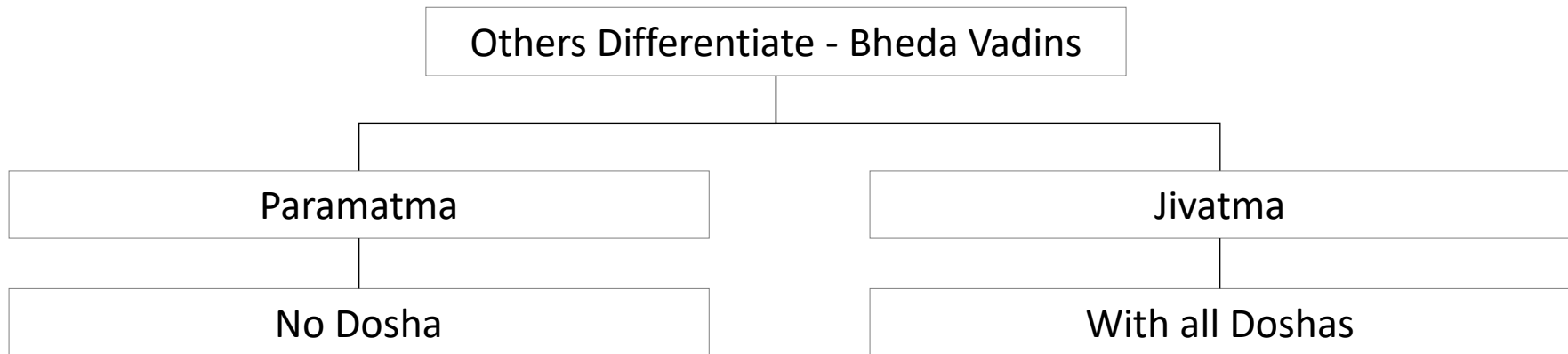
Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

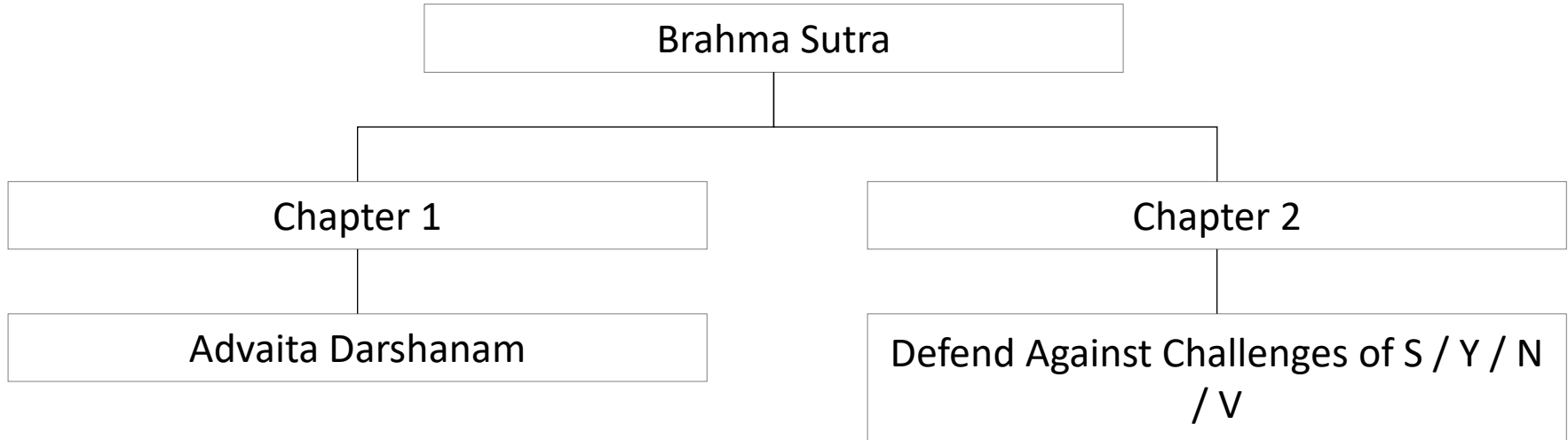
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Claim one with Bhagawan
- Dvaita Acharyas Suppress Upanishads by all Methods.
- Bhagawan took Avatara of Vyasa to save Vedanta, to suppress Theological Systems, Yoga Darshanas.



- S / Y / N / V - Talk of Jivatma - Paramatma Bheda, Accept Veda, Suppress Mahavakya and Brahma Sutra.
- Dasoham lifted to Soham Lap of Vyasa's Brahma Sutra
- Atma Tattva Upadesha through Brahma Sutra

- From Dvaitam to Advaitam is the Journey
- Prachanda Vayu = Cyclone Attracts the flowers



- Advaitin will not Drop to Triangle format, Dvaitam after Brahma Sutra
- With Sravanam, Mananam, Nididhyasanam wont Slip back to Triangle format.
- Staying in Binary with Cyclonic winds of Prarabda affecting Body - Mind is very difficult.
- Dvaita Bhakti, Darshanas in Puranas
- In Trouble will seek Bhagawan, like Draupadi, Panchala
- Helpless Jiva Catches a Floating Straw to Save from Samsara winds
- Mahavakya has no appeal to them.

Gita :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam lābham
manyatē nādhikam tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Powerful Vayu = Prarabda
- Brahma Sutra wisdom Protects Binary followers
- Never come down to Dvaitam after Brahma Sutra
- Srotriya Brahma Nishta Acharyas not affected by Bheda Vadis after Brahma Sutra
- Puranas uses Examples of Prahalada, Hiranyakashyapu as Miracles of Dvaita Bhakti.

Song :

- Gathe Bhagawan Aathe nahin, Draupidi Ki Tala Bulate nahin
- They teach us how to Suppress the intellect.

Question :

- Can we Base life on Miracle Stories.

- Understand logic behind Advaitam Never Shaken by Triangle format Promotions.
- Naisha Tarquena Apaniya
- Advaitin not affected by Logic Based Miracles.

Revision 299 :

यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति। तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति। “नैषा तर्केण मतिरापनेया” (क. १.२.९) इत्यादिश्रुतेः ।

- Mangalacharanam, Guru Vyasa Namaskara, founder of Vedanta Sampradaya
- Condensed teaching of Upanishad, Codified in Brahma Sutra
- Vedanta Darshana Acharya

Dvaitin :

- Veda Purva Bhaga
- Kama and karma and Karma Phala focused
- Ignore Advaitam, Central Teaching of Veda
- Dvaitam experienced by all, follow Dvaitam in the beginning.
- After Sadhana Chatushtaya Sampannam, come to Advaitam
- Clarity only in Brahma Sutra

- Dvaitam Misleading Vaidika by emphasizing Dvaitam in Sadhana and in Moksha
- Jiva - Ishvara Bheda maintained in Moksha also
- Cyclone lifts Lotus and Dumps it on top of thorn
- Vyasa Separates Vaidika Student from thorn of Dvaita Acharyas
- Acharyas = Cyclone, will connect to Dvaita
- Vyasa by Upadesha of Brahma Sutra keeps Students in his Lap
- Powerful wind will not flowers (Students) if kept in the lap of Vyasa
- Dvaitin not only Madhavacharya but also Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa
- Brahma Nishta Acharyas are influenced by Teaching of Vyasa
- Bheda Vadins can't Shake the Brahma Nishta group

Pramanam : Svetasvatara Upanishad :

- Neisha Tarquena Matihi Apaniya
- Esha matihi = Advaita Jnanam Tarquena Na Apaniya

Apaninya 2 Meanings

Aap

- To attain
- Advaita Jnanam not attained by Logic, but only by Shastra
- Aapnoti = to attain

Apa and Ni (Dhatu, Removal)

- Apaneyam can't be removed
- Na Apaneya
- Advaita Jnanam can't be removed by Tarqa
- Here 2nd Meaning

- After Brahma Sutra teaching, no Dvaita Darshanam can Shake our knowledge.

तस्माद्ब्रह्मनिष्ठाचार्योपदेश एवात्रो-त्सङ्गः । (१२) पुनरपि वेदव्यासरूपी भगवान्
चिन्तयामास । (१३) पुन-रप्ययं भेदवादी अन्यानपि कामकर्मरूपकण्टकमार्गे प्रवृत्त्य
भ्रामयेदिति अतो-ऽन्येषामपि स्वशिष्याणां भ्रमनिवृत्तये
न्यायविचारात्मकसूत्ररूपजालेन वेदा-न्तवाक्यरूपवृक्षान् कण्टकिद्रुमेभ्यो व्यभजत् ।

- Teaching of Brahma Nishta Acharya
- One Flower, Student, Saved from thorny Dvaita teachers by Veda Vyasa

Vyasa Saved

Students of his Generation by
teaching

Wrote Brahma Sutra for future
Generations

- Escape Present Cyclone, future Cyclones May come
- Bheda Vadins Kama, karma Marga maya Seduce Future Vedic Society.
- All are Bhagawans Disciples
- Brahma Sutra = Nyaya Prasthanam
= Vichara
- Sutra = Network, Jalam

2 Shastras - Vedantin

Dvaita Vakyam of Upanishads

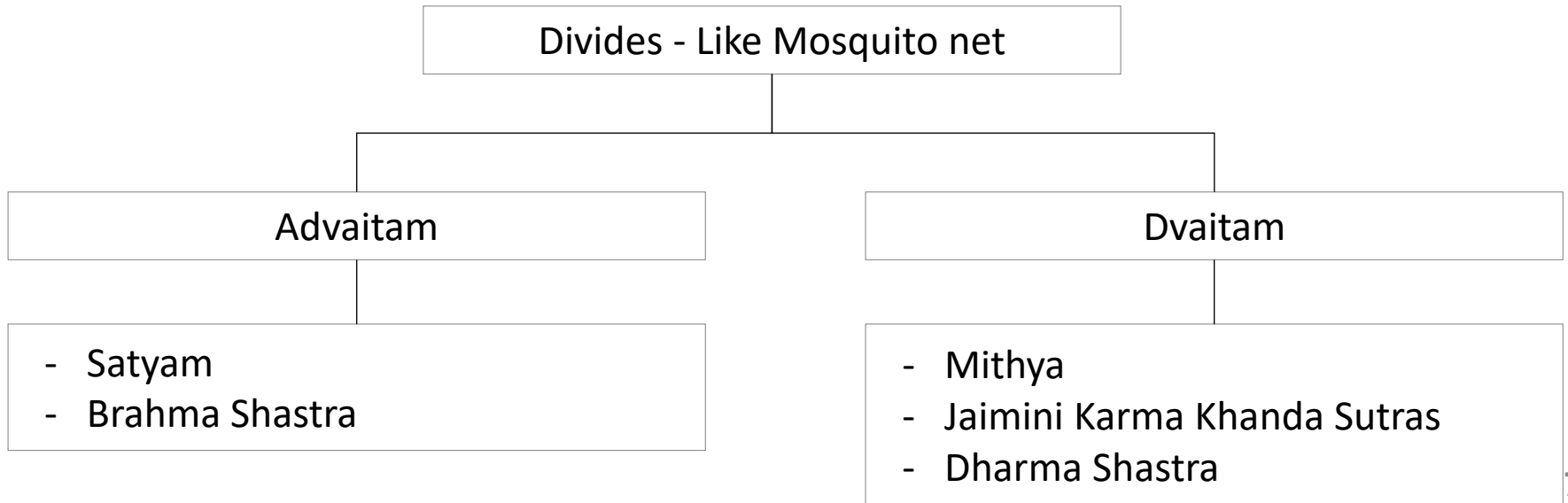
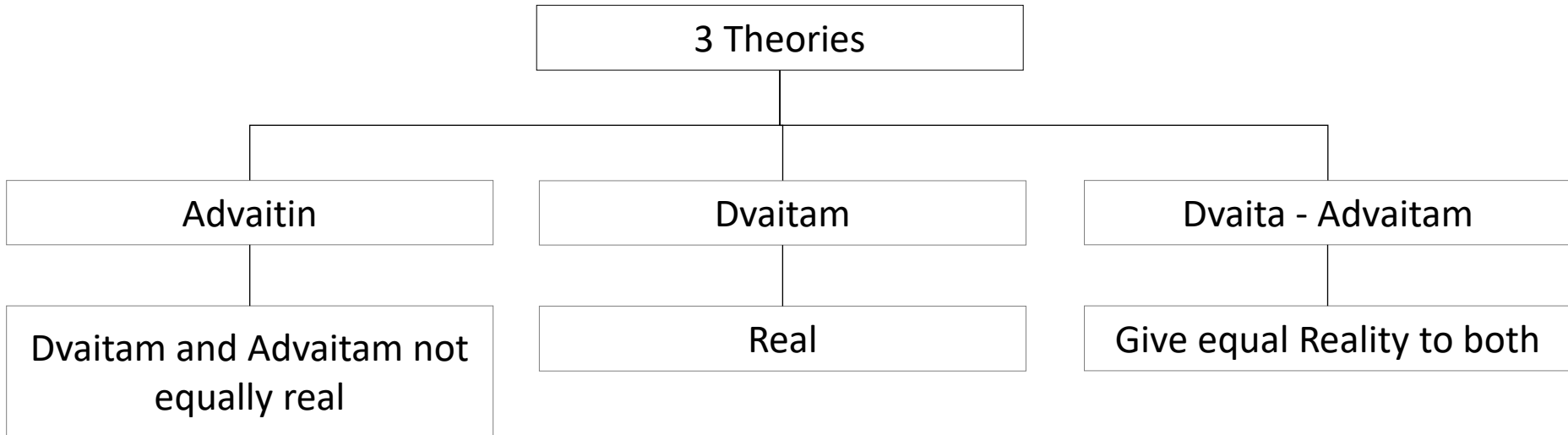
Advaita Vakyams of Upanishads

Thorns

Followers of Truth

Mundak Bashyam Introduction :

- Veda - One or two Shastrams?
- Others Say Veda = One Shastram, including Visishta Advaitin
- Dvaita Darshanams consider Veda as one Shastram.

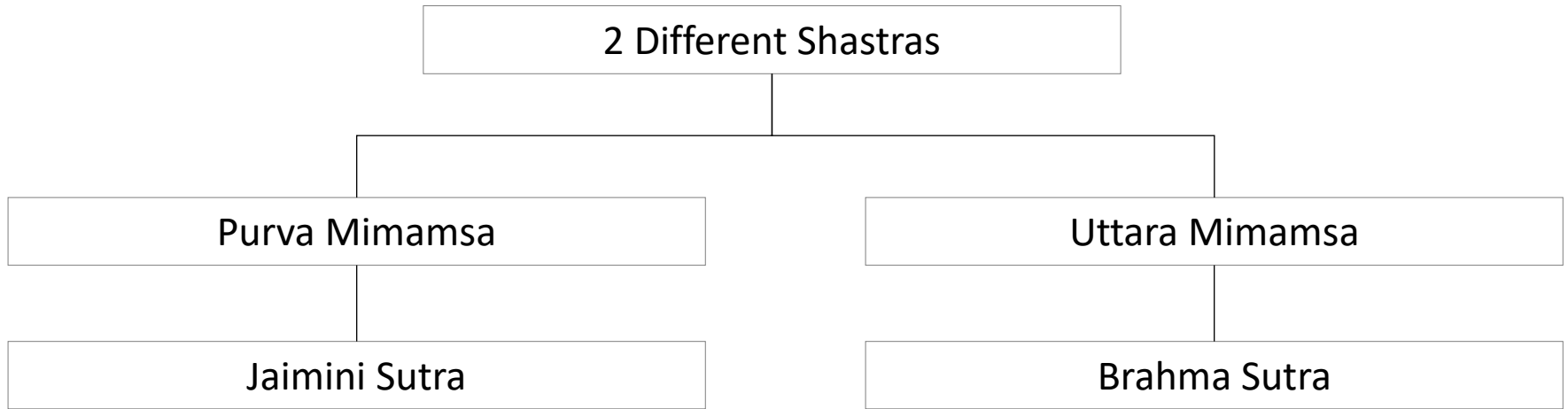


2 Are Different :

- Anubandha Chatushtaya Bheda, Shastra Bheda
- Big Analysis in Mundak Bhashyam

Brihadaranyaka Upanishad :

- Sambandha Bhashyam Sureshwaracharya has written 1000 Verses to establish Veda = 2 Distinct Shastrams



- Rama Raya Kavi in Shankara Bhashya Vimarshaha Compares Ramanuja and Shankaras commentary of Brahma Sutra
- Dismisses Shastra Eka Vada separates Dvaita Vakyam and Advaita Vakyams.

वने सन्ति द्विविधा वृक्षाः — (१) सकण्टका वृक्षाः । (२) निष्कण्टकाः पुष्पफलशालिनो वृक्षाश्चेति । निष्कण्टका वृक्षा यदि जालेन कण्टकि-वृक्षेभ्यो विभक्ता भवन्ति तदा तत्पुष्पाणि कण्टकेषु न पतेयुः । एवं वेदेऽपि सन्ति द्विविधानि वाक्यानि । तत्र कानिचिद्वाक्यानि फलैः कर्मस्तुतिद्वारा बहिर्मुखं पुरुषं कर्मणि प्रवर्तयन्ति । अन्यानि वाक्यानि कर्मफलानामनि-त्यत्वादिदोषनिरूपणद्वारा कर्मणः सकाशात् पुरुषं निवर्तयन्ति ।

How Vyasa Separates Veda Purva and Veda Anta?

- Uttara Mimamsa Sutram = Vedanta
- Jaimini - Sutra = Veda Purva
- Jaimini - Vyasas Disciple
- 2 Types of Trees in Veda Vanam
- Trees with thorns / Without thorns Samsara, Dukham

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

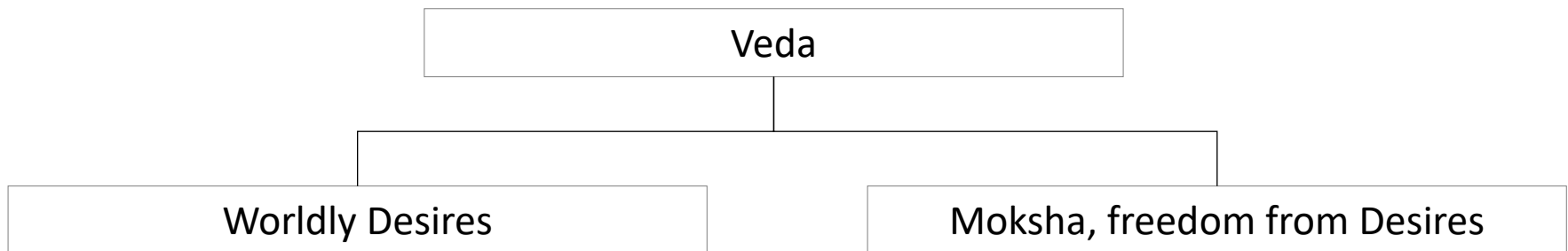
यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati tadtara itaraṃ jighrati,
tadtara itaraṃ paśyati, tadtara itaraṃ śṛṇoti,
tadtara itaramabhivadati, tadtara itaraṃ manute,
tadtara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- As long as Jiva Ishvara Bheda is there, thorn of Samsara continues
- Dvaitam = Samsara must be clear
- Maha vakya = Nishkantaka
= Free of thorn, Samsara
- Pusha Phala Shaline - will give Advaita and fruit called Moksha
- Differentiate by Brahma Sutra Jalam
- If Separated properly, students will not fall into Dvaitam once again = Triangle format
- Triangle format = Katakam = thorn only
- Vyasa lifts us from Triangle format
- Aham Satyam, Sarvam Anityam, Mithya = Moksha
- Brings us to Binary format
- We refuse, reject Triangle format
- Brahmara Vatu, I will Disturb you
- All Students = Pushpam
- Triangle format = Thorn



आवहन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः ।
 वासांसि मम गावश्च । अन्नपाने च सर्वदा ।
 ततो मे श्रियमावह । लोमशां पशुभिः
 सह स्वाहा आ मा यन्तु ब्रह्मचारिणः स्वाहा,
 वि मा"यन्तु ब्रह्मचारिणः स्वाहा,
 प्र मा"यन्तु ब्रह्मचारिणः स्वाहा,
 दमायन्तु ब्रह्मचारिणः स्वाहा,
 शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

āvahantī vitanvānā | kurvāṇā'cīramātmanah |
 vāsāṃsi mama gāvaśca | annapāne ca sarvadā |
 tato me śriyamāvaha | lomaśāṃ paśubhiḥ
 saha svāhā ā mā yantu brahmacāriṇaḥ svāhā,
 vi mā"yantu brahmacāriṇaḥ svāhā,
 pra mā"yantu brahmacāriṇaḥ svāhā,
 damāyantu brahmacāriṇaḥ svāhā
 śamāyantu brahmacāriṇaḥ svāhā || 2 ||

O lord, afterwards let prosperity be mine, consisting in hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuously and in ever multiplying proportions, food and clothing and cattle. All along, may celibate student, thirsty to know, come to me. Svaha! May they come to me from distant Places and from all directions. May they come in large numbers. May the students, Anxious to gain the knowledge of Brahman, control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha! [1 - 4 - 2]

- Let me get wealth, Children, Svarga with Avahanti Homa.

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

- Come to Karma Khanda, Kamya, Nishkama Karma
- Temporarily Dvaita Jnanam Praised
- Don't get Stuck in Kamya Homas

Footnote :

- Ritualists proudly declare, we drank soma
- Performed Soma Yoga = offered Soma Rasa to Bhagawan
- Took Prasadam of Soma juice - will go to heaven will enjoy eternally
- These are artha Vada Vakyaam - Glorify karma, Pramana Vakyas for Dvaita Acharyas
- Only interested in Heaven and Rituals
- Bahir Mukaha Extrovert.

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 - 1 - 1]

- Never turn inward
- Senses Persuade Person to do more karma
- Other Advaita Vakyams suppressed
- Karma Phala = Anityam

Advaitam :

- Criticises karma and karma Phala
- Turn Towards Vedanta Lokas attained in time, lost in time by karma and Upasana
- No eternal Loka
- Eternal Loka illogical
- Advaita Acharyas showcase other Vakyams.

Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

Topic 351 :

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्यविहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व-मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

- Vyasas Brahma Sutra, only means to remove Anartha = Samsara problem
- Samsara Nivritti only by Advaita Darshanam
- By Differentiating Dvaita and Advaita Vakyaams
- Veda Purva Persuades Person to do karma to get vairagyam from all Karma is Ultimate Goal
- Vairagya Siddhyartham not karma Phala Siddhyartham
- Enter grihastha not to get attached
- Intermediate Ashrama, grow to Vanaprastha, Sanyasa.

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

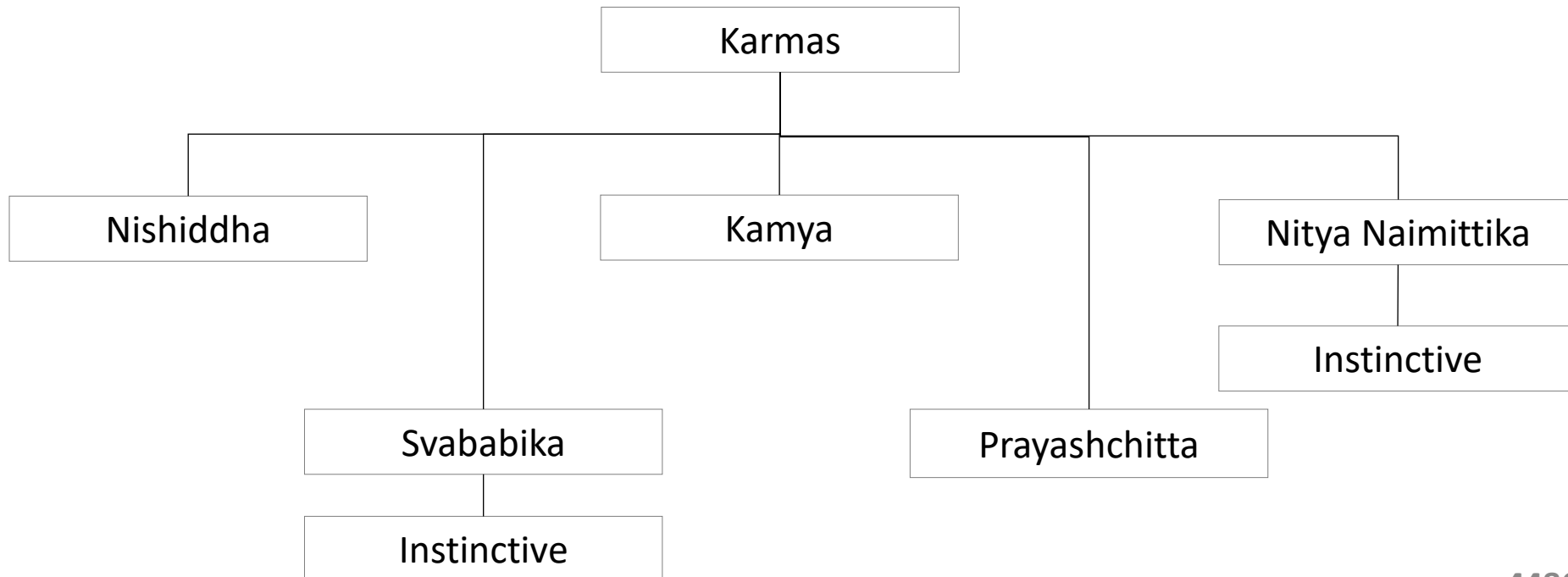
jñēyaḥ sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati |
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- All Grihasthas are Sanyasi, not attached or have Aversion
- Tatparyam of grihastha = Sanyasa
- 90% of Veidika karmas performed by Grihastha
- Wife = Karma Angam, Accessory, Pankhtava Yagnya
- 5 Limbs Pancha Maha Yagya
- Yajamana, Patni, Putra, Deivam, Karakam, Manushya Vittam
- Wife, Money to do rituals
- After Chitta Shuddhi, karma not relevant (After Sadhana Chatushtaya Sampatti)
- Karma Tyaga is final Vision, Grihastha = karma Angam
- Karma Vakya engages us in Veidika Rituals.

- **Rituals Prescribed not to go Astray and Do Instinctive Svabava karma, Pravritti**

- Instinctive Desires are there to eat, Drink, Smell, touch, Smell, hear...
- Person goes Astray, Nishiddha and kamya Karmas Avoided
- Engage in Pancha Maha Yagya give Toys, Cellphones with Games, to Child, so that parents not Disturbed
- Child Enjoys Nirvikalpaka Samadhi
- When mother takes away the toys, Baby Restless
- Take away mobile from Adults, they are restless
- Karmas are to Turn away Person



Kamya Karmas :

- No Guarantee for Results
- Rules to be followed
- Nitya / kamya / Prayaschitta for Chitta Shuddhi. Purification of Intellect
- Gives Svarga - Temporary

Svetasvatara and Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Creates Vairagyam, leads to Vedanta Jnanam
- Jnanam not enough, Jnana Nishta Important.
- Jnana Nishta = Reduction of Ahamkara, Mamakara, Raaga, Dvesha



- Reduction of Above by invoking Atma Svarupa
- This is Path to Moksha, kaivalyam
- Mananam and Nididhyasanam important

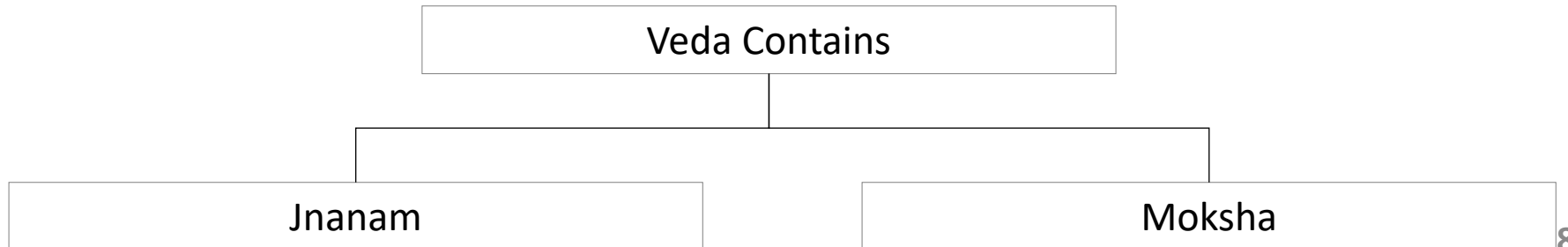
Compromised Definition of Inner Sanyasa :

- Reduction in Possessions, Obligations, Special Prayers
- Internal Sanyasa, Advaitam, Jnanam, Moksha is Tatparyam of entire Veda
- Temporary compromise allowed in Grihastha Ashrama
- Empathise Brahmacharya, Vanaprastha, Sanyasa
- Brahmacharyam highlighted in 3 Ashramas
- Compromise only in Grihastha, get out of Grihastha
- Brahmacharyam = Sanyasa = Knowing oneself as Brahman
- Sakala Vedasya Parama tatparyam highlighted in Brahma Sutra.

Revision 300 :

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्यविहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व-मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

- ND is talking of glory of Vyasa by Pointing to Brahma Sutra as the most important key to Open Veda Box
- Box contains Precious material, Useful only when we have Key to open box
- Without key can't get benefit



- We can get both if we know how to Open
- Key = Sampradaya, Tradition
- Karma, Upasana are Important for Chitta Shuddhi
- Beginners don't know importance of Chitta Shuddhi
- Known when importance of Jnanam is Known
- Importance of Jnanam known when importance of Moksha is Known

<ul style="list-style-type: none"> • Worldly person Doesn't know importance of Jnanam, Moksha, Chitta Shuddhi

- I go to Veda for Artha - Kama - Money and entertainment
- Materialistic will not Value Chitta Shuddhi
- Go to temple for Artha - Kama not Chitta Shuddhi
- Worldly people are Materialistic people interested in Artha - Kama
- No one wants - Karma, Upasana for Chitta Shuddhi
- Veda Says do Dharma, Artha, Kama, get Money, Children...
- Karma, Upasana is medicine for Chitta Shuddhi
- Kamya Karma meant for Chitta Shuddhi
- Ganesha Visa Temple in Chennai
- 11 Pradakshinam before Visa, 108 Pradakshinam before Journey to USA
- Vedas have hidden Agenda

Veda Purva :

- Kamya karmas to turn people away from Instinctive wrong Activities



- Ishvara Smaranam, belief involved, gives Some benefit
- One Day will know Limitation of karma

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Svarga Wonderful

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- First talk Quality of Heavenly like
- Later Trivida Dosha Atrupty, Dukha Mishritatvam, Bandakatvam
- Makes one attend Vichara Sagara Classes
- Vairagya gives Jnana Nishta
- Whole Human taken to Sanyasa

Gita - Chapter 13 :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu |

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

- Don't be Stuck in Grihastha get Detached
- Sanyasa Eva Tatparyam
- Veda vakya, Artha Vada, give glory of Svarga no bayam, Jara, Ashana - Pipasa

Katho Upanishad :

- Svarga Glorified

Chandogyo Upanishad :

- Brahma Loka Glorified by Sankalpa, can have Dance, Music, food, Relatives
- Meant for Vairagyam towards Brahma Loka
- Karma Phala Bhodakam.

- Glorification of Higher Loka = Sugar Coated Pill, Inside bitter medicine
- People wont consume Otherwise
- Every karma Phala = Sugar Coated Pill

Example :

- Mother takes Jaggory in one hand and Medicine in other
- Sweet on tongue first before Giving Bitter medicine
- Karma and Upasana Covered with Svarga Loka and Brahma Loka
- Bitter medicine for Chitta Shuddhi - have No tatparyam
- Karma has Limitations without Sandhya Vandanam Prayashchitta and karmya works only with Sandhya Vandanam
- Sandhya Vandanam gives Chitta Shuddhi

Brahma Sutra :

सर्वापेक्षा च यज्ञादि श्रुतेरश्ववत् ।

Sarvapeksha cha yajnadi sruterasvavat

And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for Ploughing). [3 - 4 - 26]

i) Sarvapeksha Yagyadhi Sutra Ashvaratu :

- All karmas useful for Chitta Shuddhi

Brahma Sutra :

अत एव चाग्नीन्धनाद्यनपेक्षा । Ata eva chagnindhanadyanapeksha

And, therefore, there is no necessity of the lighting of the fire and so on.
[3 - 4 - 25]

ii) Agniodani Anapeksha :

- Karma Useless w.r.t Jnanam and Moksha

एवं व्याससूत्रात् ज्ञात्वा पुरुषः कामकर्मभ्यो निवर्तते। यथा सूत्रनिर्मितं जालं
कण्टकेभ्यः पुष्पाणि निवारयति। तथा व्याससूत्रमिदम् (ब्रह्ममीमांसासूत्रम्)
कामकर्मानुष्ठानात्पुरुषं निवारयतीति जालत्वेन रूपतिम् ।
चकार सूत्रं यो व्यासो नैष्कर्म्यार्थविबोधकम् ।
तमहं दासभूतः सन् प्रणमामि मुहुर्मुहुः ॥

- Tattva Bodha, Atma Bodha also contain essence of Vyasa Sutra

Aparoksha Anubhuti :

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।
साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

svavarnasramadharmena tapasa haritosanat I

sadhanam prabhavetpumasam vairagyadicatustayam II 3 II

By constant performance of one's own duties and by austerities and by devotion to Lord Hari, a person can gain the necessary four qualifications such as dispassion, and so on. [Verse 3]

- By Following Dharma, you wont get Jnanam and Moksha

5 karmas Drop Gradually :

i) Nishiddha papa karmas

ii) Kamya karmas :

- Doing Puja for Family, Worldly benefit

iii) Prayashchitta Karma from Astrologers

iv) Reduce Nitya karma

v) Reduce Naimitta karma

- Renounce Nitya Naimitta by Antara Sanyasa come to a Lifestyle Dedicated to Sravanam, Mananam, Nididhyasanam
- Japa, mantra Parayanam also Obstacle

Now ND - Connects to Story :

- Forest - Trees with thorn - Flowers Dvaita Acharyas - Cyclone, Live flowers Dumped them on thorns - Traveller Builds a net in between thorns and flowers, Saves the flowers
- Vyasa Sutra Separates our Obsession with karma and Brings us to Jnanam
- Brahma Sutra takes us to Sravanam, Mananam, Nididhyasanam
- Mangala Charanam to guru Vyasacharya.

Chakara Sutram :

- Guru in Dream, Student Agruyda deva in Dream
- Vedanta course in the Dream of Agruda Deva
- Goes to Svarga, Naraka, Manushya Loka, comes to Dream guru

<ul style="list-style-type: none">• 3rd Vedanta Course to Establish Drishti Srishti Vada in dream for Agruda Deva

Vyasa Reveals :

- I am Akarta, Abokta, Nitya Mukta, Don't have Sanchita, Agami, Prarabda
- Moksha here and now

Dvaita Darshanas :

- Moksha not here and now
- You are Karta, Bokta - Do Sadhana, Karma
- Go to Vaikunta by Shukha Gati, Keep watching Vishnu permanently
- Eternal Moksha

Advaitin :

- Naishkarmya Artha Avabodhakam
- Free here and now as a Pure being

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Vyasa taught Advaitam through Brahma Sutra
- Other Philosophers - Blacked out Mahavakya, brought Back Dvaitam
- Require Punyam to come to Advaitam not Shankaras Philosophy
- Mangalacharanam over, Sishya Agruda Deva in Dream

Asks 3 Questions to Guru :

- Answer to 3 Questions is Vedanta Course